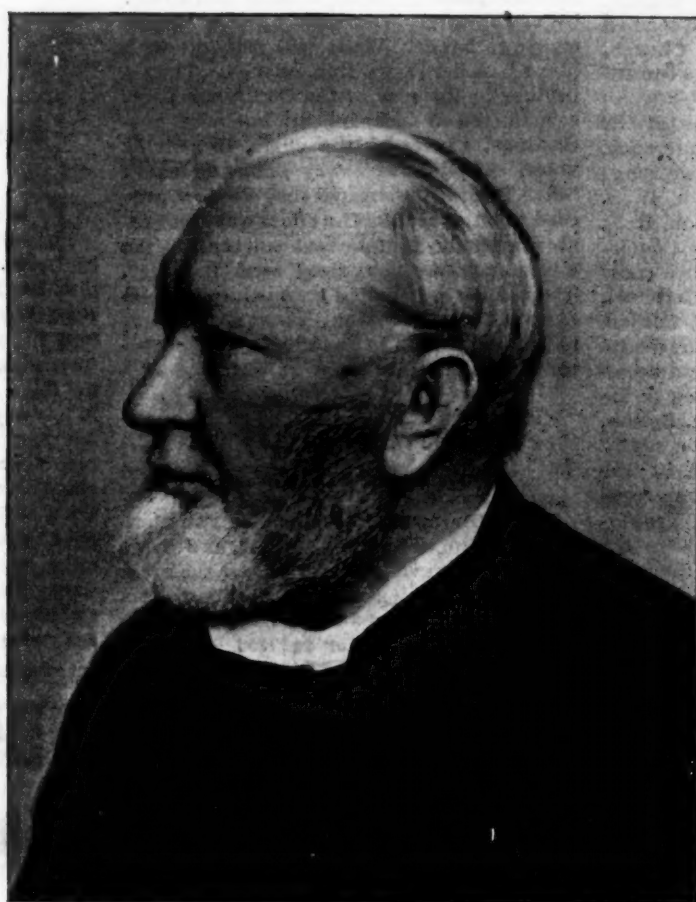


# Zion's Herald

WEDNESDAY, MAY 2, 1906



**DR. WILLIAM BUTLER**

**Founder of the India Mission**

## The Field Secretary's Corner

SUNDAY, April 7, was spent with old Park St. Church, Lewiston, Me., Rev. F. C. Norcross, pastor. I had a fair morning service, and a very hurried canvass the following day, owing to the nearness of the Maine Conference, which convened in Portland that week. I hope later to return to complete it.

The early history of Park St. is very dim and vague. So far as I can learn, Lewiston for many years had no preaching by the Methodists save only an occasional sermon by some passing preacher. At the Conference of 1845, Rev. John Allen was, however, appointed to the Little Androscoggin Mission. The first class was organized in 1848, at the home of Mr. John Oakes, on Park St., nearly opposite the present church. Services were held for a time in a house on Main St., and later in a hall on the same street. The present church was built during the summer of 1853—the result of great effort and self denial on the part of the people. In 1855 the church became self supporting, having previous to this been aided by the Missionary Society. In 1870, 160 members withdrew, and formed what is known as Hammond St. Church, and for many years both churches continued to prosper.

Park St. was for many years one of the leading appointments of the Conference, and has been served by some of the strongest men, including Ezekiel Martin, D. B. Randall, C. J. Clark, H. W. Bolton, R. L. Greene (now of the New England Conference), W. F. Berry, W. S. MacIntire (now of the New England Southern Conference), E. O. Thayer (now of the Vermont Conference), and many others well known to New England Methodism. My first recollections of Park St. were away back in the seventies, when, under Rev. H. W. Bolton, the old church was the scene of many glorious spiritual victories, and at the flood-tide of prosperity. Great congregations, scores of conversions, and prayer-meetings crowded to the doors, were the rule. Those were the days when the mills of Lewiston, Manchester and Lowell were filled with our New England girls, who came from the farms and villages to work in the cities, and found there homes in our churches; but they have gradually been crowded out by the Canadian French and Irish, mostly Roman Catholics, and our churches have suffered in consequence. These, in turn, are giving way to the Poles and Greeks, who are flocking to our large manufacturing cities in great numbers. Some of the older members whom I met, recollect the good old days when under Bolton and Greene they saw such glorious times.

One of the first faces I saw on entering the church was that of Miss Weymouth, who, some eighteen years ago, visited us in our first parsonage in Seabrook, N. H. We had never met since that time, but she had followed me in my work and gave me a cordial welcome. Another whom I met was Mr. A. J. Gardner, who, with his family, has been connected with the church for nearly, if not quite, fifty years—ever since it was a mission, in fact. He told me that since his return from the war, in 1865, he had missed but three or four Sundays, save for sickness, in attendance upon the services. He is a trustee, and also serves as janitor, and is faithful to all the interests of the church. At present there is living in Lewiston the wife of John Oakes, in whose house the first class was organized. I had the privilege of calling upon her; she is nearly ninety five years of age, and in very feeble health, being tenderly

cared for in her last days by her daughter, who gave me a cordial welcome.

Park Street during the past fifteen years has suffered greatly by the removal of many members, yet a noble band of faithful souls remain, who stand by the old church. Rev. F. C. Norcross is now serving his third year as pastor.

F. H. MORGAN.

36 Bromfield St., Boston.

### Burning Heretics

IN the late Bishop Merrill's Autobiography (now being printed in the *North-western*) this incident is recorded of a Conference trial: "A brother was accused of heresy. The point in his teaching involved the question of the supernatural birth of our Lord, and seemed to place the brother in ambiguous attitude toward the deity of Christ. The specification was sustained, and the charge. A solemn silence rested on the assembly. The finding as yet carried no penalty. The Bishop inquired: 'Well, brethren, you now have a heretic on your hands. What will you do with him?' A little waiting ensued. Then a brother in the rear of the Conference, not accustomed to speaking in business proceedings, addressed the chair, in a shrill voice, startling to every one, and said: 'Mr. President, I move that we now proceed to burn him.' The effect was electric. From the profoundest solemnity, the Conference was convulsed with laughter. The brother was called forward, explained his position, promising to avoid questionable speculations in the future, his character was passed, and his work continued."

### Jubilee Day --- May 13

From *World Wide Missions*.

DEAR BROTHER PASTOR: Are you planning to observe Sunday, May 13, as Jubilee Day? You have been reading of the great work that has been done in Southern Asia since the planting of our Mission at Bareilly by Dr. William Butler in 1856, and your heart has been thrilled with the results that have been achieved. Modern missions record no greater achievements in the same length of time. The seal of the Master's approval has been stamped upon that work with the utmost distinctness. Indeed, under His blessing and guidance the work has been carried far beyond our present resources. With heroic faith, unstinted toil, and great sacrifice, our missionaries in that field have struggled on with insufficient support until they have reached what seems to be the utmost limit of endurance and success unless additional facilities are provided. The great Captain of this movement now challenges the loyalty of His disciples. What shall the response be? He calls upon His church to furnish money and missionaries to reinforce this great field. The church has both. It is not poverty that causes lack of money. The people have all the money that is needed and they will give it if they are told of the pressing needs of the work. Among the hundreds who stood up as volunteers at the recent Student Volunteer Convention at Nashville, there were a large number of young Methodists who said, "Here am I, send me." But they cannot go unless the church provides the money. The Missionary Society now has under appointment on the Southern Asia field 231 missionaries, but the number should be doubled at once. Unless the money is given to send them out and sup-

port them, and provide houses in which they can live, and school buildings, orphanages, chapels, etc., our work must languish, and a considerable part of it will perish. Upon the pastors of our church the success of the Jubilee Fund will largely depend, and so we make our appeal to you; and in doing this we voice only very faintly the cry of India's hungry millions. Tell our congregations the story of fifty years in India; tell it to your Sunday schools. Give all an opportunity to contribute, and a mighty impulse will be given to the work in Southern Asia as it crosses the threshold of its second semi-centennial.

### No Ideal Conditions

DEPEND upon it, we never shall find in this world the ideal conditions for the most effective exertion of our powers. There is always something turning up at just the wrong time. You are worried about something or somebody just when you ought to be calmest. Some one upon whom you depended fails to come to time, and you have to extemporize a makeshift. That will always be the case to the end of the chapter. You should allow for these untoward occurrences just as you allow for friction in calculating the work of a machine. — *Watchman*.

### Slandering New England

From the *Congregationalist*.

WE notice in Southern religious journals the frequent use of a statement by Dr. A. C. Dixon, of Boston, to the effect that as the result of a liberal theology in New England, compared with the South, "in ninety per cent. of the New England towns the large majority of the people have no faith about anything, and do not wish to have any." Our people are described as having "thrown off nearly all restraints of conscience, so that God is no longer loved nor feared and human life grows cheap." Dr. Dixon, we note, bases his indictment on the word of a traveler. The witness either is not an accurate observer or he is a prevaricator, and Dr. Dixon slanders a section of the country which has given him a courteous welcome.

## POND'S EXTRACT

THE OLD FAMILY DOCTOR

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THE OLD FAMILY DOCTOR  
**POND'S EXTRACT**



# Zion's Herald

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Number 18

## ZION'S HERALD

CHARLES PARKHURST, Editor

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### Political Education of the Rich

THE League for Political Education, of which Dr. E. R. L. Gould is president, is doing a unique and important work in New York city in the way of uplifting the idle rich, a good deal as the college settlement exerts itself to elevate the ideas and standards of the poor. The League was founded in 1894 by Eleanor Butler Sanders, who had long been impressed by the fact that the rich were about the only class in New York for whom no missionary work was being done, and at the same time they were densely ignorant of what was going on in the world outside their "set." The Saturday-morning lectures of the League, in Hudson Theatre, are said to be attended by more persons of great wealth than gather at any other regular function in New York city except the opera, and the multi-millionaires have now become so schooled in open-mindedness and tolerance, through their connection with the League, that they listen considerably to a great many utterances which a few years back would have angered them. At the Monday evening lectures and at the small Saturday luncheons the "swells" rub elbows with the men of ideas who are in humble circumstances, and both classes come to know one another better and to respect one another more. The League co-operates as a society with various non-partisan and non-sectarian movements whose wisdom is so patent that disagreement among the members regarding them is practically impossible.

### Egypt as a Trade Field

EGYPT has always been and still is a purely agricultural country. Since the days of Joseph, the successful "cornerer" of corn, the Egyptian cultivator has been well aware that the produce of Egypt is required by all other countries. Foreign capital has been slow in making an invasion of Egypt, but now it is there in large quantities, and under its influence trade is advancing in bounding leaps. From 1882 to 1887 nine commercial companies were formed; between 1889 and 1891 three more were floated; and in the

next four years the number was swelled to thirteen, with a total capital of \$30,000,000. After the battle of Atbara in 1898 foreign capital began to see the advantages of the Egyptian field, and today the trade of Egypt is considered a prize well worthy the pains necessary to secure its control. The American manufacturer is just beginning to take steps to capture a fair share of that trade. Communication with Egypt is now more easy, as there are regular lines of steamers running thither from every important port of Europe. Indeed, the number of vessels entering the port of Alexandria has almost doubled during the past five years, nearly four thousand arriving annually. Up to the end of August, 1905, the general imports of Egypt were valued at nearly five million dollars in excess of those of the previous twelve months. The imports of furniture, cotton fabrics, iron work, portable engines and locomotives, increased by large amounts. All of these desired articles are manufactured extensively in the United States, and invite the competition of American merchants.

### Switzerland's Large Commerce

FEW of the trading nations of the globe can exhibit such a wonderful record of foreign commerce as Switzerland. That little republic, which has a population of but 3,315,343 persons—less than that of the city of New York—and which is situated far inland, miles from any large body of water or navigable river, has a foreign trade which amounts to more than \$400,000,000 annually, \$239,333,730 being credited to imports and \$170,055,504 to exports. The most valuable asset of Switzerland is its position, taken in connection with its curious geographical and geological conformation. Its superb mountains, silver lakes, and picturesque cities attract thousands of tourists every year, who leave behind them millions of dollars to be invested in commerce. Switzerland thus becomes a kind of index or thermometer of the prosperity of the outside world. The tourists who go to Switzerland leave behind them in prosperous years as much as \$40,000,000, and these great sums form a tidy capital for industrial and commercial enterprises, of which the thrifty Swiss take advantage to the utmost. Every bit of arable land is carefully cultivated and made to yield a large return in cereals, vegetables and fruits, with flowers and honey as by-products. In manufactures, too, the Swiss play an important part in the economic progress of Europe—watches, textiles of various kinds, carved woods, chocolates, condensed milk, chemicals and fertilizers, being the chief articles manufactured. The trade of the United States with Switzerland is pecu-

larly favorable for the latter. In 1904 Switzerland sold this country goods valued at \$20,523,200, and bought from us merchandise valued at \$10,388,510—totals which have been exceeded proportionately by the figures for the first five months of the present year.

### Measuring the Stars

NO fixed star is near enough to the earth to show a real or measurable disk in the largest telescope in the world, although observers do see through their telescopes what is called the "spurious disk" of any bright star. In measuring fixed stars astronomers first try to find out how far a star is from the earth, and after that a study of the size is undertaken. The principle employed to get a star's distance is essentially that used by a surveyor to find the distance between two inaccessible objects. In measuring the distance of a star the diameter of the earth's orbit around the sun, 186,000,000 miles, is chosen for the base line, and by trigonometrical processes the distance of the star is calculated within the limits of a reasonable probability, a knowledge of the masses of binary stars helping in the determination. As astronomical distances in miles are so very large that they cannot be comprehended by the human eye, astronomers have adopted a new unit of stellar distances called the light year, which means the distance that light will travel in one year. The nearest known star is a Centauri, and its distance is probably not less than 43 light years.

### Isthmus of Tehuantepec Railway

WHILE the attention of the American public is being engrossed by the Panama Canal, President Diaz of Mexico, at the cost of \$40,000,000, is quietly building a railroad across the Isthmus of Tehuantepec, a neck of land 193 miles wide, connecting the port of Coatzacoalcos on the Gulf of Mexico with that of Salina Cruz on the Pacific Ocean. These open ports, which now possess few natural advantages, are being converted into splendid commercial harbors, giving thirty-three feet of water alongside of masonry or steel quays, where freight can be handled by means of traveling electric cranes directly between ships and cars, with a reach of the cranes from vessel to warehouses of more than one hundred feet. In building this road President Diaz has designs on the trade of the eastern part of the United States with Hawaii and Asia. The amount of that trade may be judged from one item alone, that of sugar, of which the eastern part of this country received half a million tons during the fiscal year ending June, 1905. At the same time there was an equally

enormous traffic in other goods going both ways. The Mexicans do not fear the competition of the Panama Railway, which is not as well placed in an axial sense as their own railway; and as for the Panama Canal, by the time that is cut the Tehuantepec Railway may have helped to develop on the Isthmus of Tehuantepec enough agricultural industries to maintain the road on a paying basis.

#### Insurance Reform Program Completed

THE most sensational legislative investigation ever made in New York State was concluded when, last Friday, Governor Higgins of New York signed the last of the big insurance bills, which incorporate in the law of the State the entire plan of reform recommended by the Armstrong committee. The nine different bills passed upon the recommendation of the Armstrong committee generally amend and revise the law so as to stop the waste of funds, insure the safety of investments and compel a stricter accounting to the State, prohibit the granting of rebates, forbid the making of political contributions, require the registration of lobbyists, regulate the election of boards of directors, hold officials liable for omission from reports as well as for false statements, and provide that insurance companies shall acquire real estate under the insurance law, and not under the general corporation law. These measures are intended to correct the worst of the evils disclosed by the investigations of the Armstrong committee, whose "completed work," according to Governor Higgins, was marred by "no blot of failure or weakness."

#### Radium as an Explosive

EMANATIONS from radium are of far greater power than is generally supposed. In evidence of this the *Electrical Review* reports an explosion which was due to a small quantity of radium bromide hermetically sealed in a glass tube for eleven months, which was being used in Leipzig by an experimenter. The salt had first been heated for a long time at 150 degrees centigrade in order to drive off part of the water of crystallization, and was in a finely pulverized state. The tube had been used for many measurements in an ice calorimeter, was later submerged a number of times in liquid air, and then was brought to the temperature of the room. This was done safely until after the seventh immersion, when the tube suddenly exploded with a loud noise, shattering glass in a neighboring microscope, and distributing the radium bromide widely throughout the room. The explosion must have been due not to strains induced in the glass tube on account of its rapid change in temperature, but to pressure created in the tube by the radium, caused possibly by the liberation of the emanation or of helium which had been accumulating in the tube since it had been sealed. The pressure required to shatter the tube was about twenty atmospheres, which must have been developed during the eleven months after the tube had been closed.

Similar incidents have been noted by E. Dorn and Mme. Curie.

#### New French "Atlantic Greyhound"

THE French thus far have not so greatly distinguished themselves for steel merchant steamship building as have the English and Germans, but they have now launched a boat, "the Provence," built for the Compagnie Generale Transatlantique, which arrived in New York last Friday on its maiden trip, which must fairly be reckoned among the vessels that are in the record-breaking business. The "Provence" make the run from Havre to New York in six days, nine hours, and ten minutes. This superb boat, which was built at the Penhoet Works, St. Nazaire, is 627 feet long, 65 feet in beam, and 45 feet in depth amidships, with a normal draft of 26.75 feet and a tonnage of 18,400, and develops 30,000 horsepower. The "Provence," which is the biggest merchant vessel ever constructed in a French yard, can carry 400 first-class, 204 second-class, and 1,000 third-class passengers, besides a crew of 345. An interesting circumstance of the maiden trip of the "Provence" was that throughout its voyage it was in touch with the outer world. During the first part of the voyage the wireless operator on board was in communication with the Poldhu station, and as the ship was nearing the limit of that station she came in touch with the ether waves vibrating from Cape Cod. On that day the "Provence" received news from both sides of the Atlantic.

#### Crapsey Heresy Trial Concluded

THE trial of Rev. Dr. Algernon S. Crapsey, of St. Andrew's Episcopal Church, Rochester, before a court convened by Bishop Walker, was concluded on Friday, and judgment will be rendered some time before May 15. Edward M. Shepard, a noted New York lawyer, appeared for the defence, and former Chief Justice Stiness, of Rhode Island, for the prosecution. Drs. Elwood Worcester and Samuel McComb, of Boston, made voluntary addresses in behalf of the accused, who as a man is highly regarded, having built up a large parish among the poorer classes by twenty-five years' arduous toll. While there is the usual hullabaloo in the secular press, which consistently and persistently advocates everything which looks toward a breaking down of all doctrinal distinctions, over the Crapsey case, and while many would make him out to be a martyr, it must be evident to any candid person that he is really a pronounced Unitarian in his beliefs, and that he is out of accord with the teaching of the Protestant Episcopal Church on several fundamental doctrines. Dr. Crapsey did not appear in person before the court, but submitted a lengthy written statement, the gist of which is that he denies the vital parts of the charges, asserts that creeds came into being only when the church became a great political power, declares that the Scriptures have been the source of his teachings (as qualifying the creeds), and that his contract with

the Protestant Episcopal Church calls upon him to teach the teachings only which can be concluded and proved by the Holy Scriptures.

It is only fair to Dr. Crapsey to quote his language regarding the doctrine of the Trinity, as to which he says: "There are not three Gods, but there is one, and the Trinity is the unfolding of the one, not the addition of the three to make one. I see in Jesus the very substance of the Father. He is of the same substance, not of like substance. . . . I care not by what words these great spiritual facts are described, nor am I compelled by my ordination vows, or by any other vows, to think in the terms of the Greek philosopher, or in the terms of the schoolmen." Dr. Crapsey denies that he denies the Incarnation, but he does not accept the virgin birth. Yet he declares that he repeats and "believes" the Apostles' Creed. But what sort of belief is that which thus quibbles over words? The whole case resolves itself into one of go where you belong. The laymen are right in demanding of the pulpit clerical veracity. All this talk of liberalizing the Protestant Episcopal Church is wide of the mark. It is one thing to take moderately liberal views on non-essentials, and it is another thing for an individual interpreter like Dr. Crapsey to demand that the whole church come over to his standpoint on doctrines whose maintenance is considered vital to its growth. The Protestant Episcopal Church is not historically Unitarian. That it harbors quite a number of unconfessed Unitarians is its misfortune and weakness. While we have not one iota of sympathy with Unitarianism, which we believe has no metaphysical or biblical standing, we can honor an honest Unitarian who calls himself such. But half baked or unconfessed Unitarians of the Crapsey type would better sever their connection with the Episcopal Church, and go where they will find sympathy with their rationalistic views.

#### John Paul Jones Entombed

IN the armory of the Naval Academy at Annapolis eulogies were pronounced over the remains of John Paul Jones, April 24, by President Roosevelt, General Horace Porter and others, after which, in the presence of representatives of the United States and France, and of thousands of spectators, the body of the distinguished sea fighter was entombed in the crypt beneath the grand marble stairway of Bancroft Hall, there to rest until the completion of the Chapel Hall, which is to be its final resting place. The French Ambassador and Madame Jusserand were present at the ceremonies. Out in the bay rode at anchor three first-class cruisers flying the tri-color of France, under the command of Admiral Campon, while beside them were anchored a squadron of United States war vessels. A cablegram was sent by President Roosevelt to President Fallières thanking "the great French nation for its distinguished courtesy in connection with this event," and declaring that "France holds a peculiar place in the hearts of the American people." So it has been since the great services of Lafayette in the days of the Revolution.



## LETTER FROM PORTLAND, OREGON

"MICAWBBER."

REV. PAUL RADER, known in Boston, and now superintendent of the Anti-Saloon League in Oregon, has been having a time of it. The rummies first tried to stop him, then had him arrested under some trumped-up charge, which he faced promptly and squarely, flaxing out completely the whole crowd. No child's play is this going out to battle against the saloon, and young Rader seems to have in him the right stuff. His mother is a Magruder of the old Confederate Magruder family, who gave us Union soldiers many a hard fight in Missouri during the Civil War.

Rev. W. H. Heppie, D. D., was elected, the other day, to succeed Rev. C. A. Lewis, A. M., as president of the Portland Methodist Preachers' Meeting. Rev. M. T. Wise, secretary, succeeds Rev. James Moore in that position. Mr. Lewis, the retiring president, who, with Dr. Heppie, is a reader of ZION'S HERALD, made a fine presiding officer. He is now in his fourth year as pastor of Selwood, this city, and is engaged in building a new and beautiful house of worship. Mild, scholarly, and persistent, he is every way a success — which, by the way, is a good personal description, also, of Dr. Heppie.

Think of it, three new transcontinental railroads building pell-mell down the Columbia River into Portland, with an average of a thousand new people arriving daily to make their homes in our lovely climate. No part of the church needs — and it may be said no part of the church is receiving — better cultivation than this coming empire of the great Pacific Northwest. Resident Bishop Moore's heart is fairly breaking with its burdens, while Rev. Dr. Rader, editor of the *Pacific Christian Advocate*, is actually doing the work of two or three ordinary men. The *Advocate* is surprising us all.

Bishop B. Wistar Morris, of the Episcopal diocese of Oregon, passed, a few days ago, from this city to his home in heaven. He was revered and loved by all classes here for more than a third of a century. Few men were more widely known in the Northwest. An ardent churchman, but generous in his views, his personality was gentleness itself, with authority among his own everywhere unquestioned; not brilliant, but efficient, earnest, and really good. Thousands who knew him during his long career in this new and remote field breathe a tender sigh to his memory.

Rev. Dr. C. E. Cline, appointed last August superintendent of Kalispell Mission, Montana, has been compelled to resign the work on account of an injury internally, making it impossible for him to stand on his feet and preach. He is now at home in this city where, with quiet and rest, he is comfortable. Bishop Moore, who is in charge of the Kalispell Mission, expresses the highest appreciation of Dr. Cline personally and his work in the Mission. Rev. T. C. Watkins, D. D., now lending a hand in the vicinity of Boston, was junior preacher with Dr. Cline on a circuit in Illinois thirty-four years ago. Dr. Cline has received many letters of sympathy, one from Bishop Mallalieu, and from the Governor of Oregon.

We of Portland are delighted with what ZION'S HERALD said, April 4, of Bishop

Earl Cranston at the New England Southern Conference: "Brotherly, approachable, fair to all, with time for everything, and yet no time to waste on trifles, he dispatched the business with commendable haste. There was the most genial and impressive Christian leadership of a high order, with no 'schemes,' and with ecclesiastical assertion reduced to the minimum." "Micawber" will miss his guess if that utterance does not become a permanent asset of the Methodist Episcopal Church. It has never been surpassed as a lucid, all round estimate of a presiding Bishop. Let it be remembered in connection therewith that Bishop Cranston was eight years a member of the Portland Methodist Preachers' Meeting.

Willamette University at Salem, the capital of the State, is having, under the vigorous management of Rev. Dr. John H. Coleman, of the Troy Conference, something of a boom. Rev. H. D. Kimball, D. D., of Spokane, Wash., and his wife — chiefly the wife — have contributed funds to erect a suitable building for a theological department, of which Dr. Kimball has been chosen the head. Ground has been broken for the new structure, which is to cost \$30,000. Mrs. Kimball likewise generously proposes to assume payment of the salary of the dean of the theological school. Dr. Kimball and Bishop Warren were fortunate in bringing such generous help-mates to the church.

Oregon is now undergoing a generous sweat in a campaign for woman suffrage, on which a vote is to be taken at the coming election in June. A sister of the late Susan B. Anthony, and her niece, Rev. Anna Shaw, and numerous other talented ladies from the East, are here warming things up at a lively rate. One of our chronic ills in the Pacific Northwest is, the women — a number of them — are trying to be men, which makes us short on home life. The present furor, however, seems to be among a limited number of excellent women, the men manifesting characteristic stupidity on the question of women voting.

Some commotion has come to members of Conference here recently over the reported marriage of one of the superannuate preachers to a young wife, the situation not being relieved perceptibly by his having been twice before married. Some brethren with a reputation for fairmindedness question the wisdom of a brother minister on the retired list consummating a marriage that bids fair to foist upon the church and the already insufficient funds for the support of worn-out preachers and their families, an undeserving claimant, and possibly more than one, for a generation after her husband is dead. It was this feature that caused Congress, in 1890, to enact a law prohibiting after that date the woman who should marry a veteran of the Civil War becoming after the soldier's death a claimant upon the Government for a pension.

There seems to be a growing tendency in married persons in this city, and throughout the West, to become dissatisfied with the bonds that hold them and fly to divorce for relief. "Micawber" still believes with all good Methodists in the old fashioned virtues of forbearance, patience, and self-control, for an adjustment of differences in the marriage relation, rather than appeal to divorce. And yet it does seem that not a few cases arise where only common sense

and enlightened conscience upon the part of the court is competent to determine what should be done. To compel a woman of decent, upright life and ordinary sensibilities to live with a husband who, from a clean and upright man at the time of marriage, has degenerated into a sot, a miserable loafer and a morally debased wretch, seems wholly unjust. Nor are instances utterly lacking, though happily less frequent, where a worthy, industrious husband finds home-making and the bringing up of children impossible with a wife given to unseemly and unwomanly ways. Matters are complicated in such cases oftentimes by the birth of additional children, and thus the longer the relation is sustained the greater the complications, and the more grievous the social and domestic sin. The regulation of the marriage relation is truly a vexed question, and one which after all centres in individual fitness. Stringent divorce laws and stereotyped resolutions by religious bodies deploring the ease with which divorces are secured seem about as effective as putting a plaster on a wooden leg.

One of the wildest chases is to come off the last of this month or the first of next east of the Cascade Mountains, in which it is proposed to round up about 18,000 wild horses. The plan is for some 400 cowboys to assemble from Oregon, Washington, Idaho, Montana, and Wyoming, who will participate in the race, working the wild swift ponies into a sort of running circle, crowding them into an ever-tightening ring, using in the meantime the unerring Winchester till the work of annihilation is complete, save some of the pick of the herd which they hope to corral. The purpose is to rid the range of a vast horde of grass consumers and ranch marauders. These untamed, and it may be said untamable, horses, with sense and cunning almost human, have been accumulating on the hills and plains of Eastern Oregon and Washington for forty years or more, and to kill them in this wholesale and seemingly merciless way is now about the only thing that can be done. Nothing more exciting can well be imagined than that of 400 of the best riders in the world with the fleetness of the wind pushing steadily this fleeing multitude in one great whirl, picking them off as they run. Shocking as this may seem to common humanity, there is now no other way by which a large and fine area of country may be reclaimed for legitimate agriculture and stock raising.

ZION'S HERALD of April 11 is a genuine benediction. That Conference at Malden must have been indeed a great meeting. My! the Bishops and other good men present! "Micawber" cried like a baby while reading about the gathering at Bishop Gilbert Haven's grave — couldn't help it. What memories must have been touched into vividness there by the reading of Dr. Steele's address! That picture, too, is a treasure. Didn't we tell you about Bishop Moore, and how all New England would fall in love with him? In reading the appointments, however, it looks as if the brethren of the New England Conference are mostly working at jobs on the outside — presidents, editors, superintendents, professors, secretaries, chaplains, instructors, agents, lecturers, and what not! Never saw the like. By the way, who is the Brother George A. Cooke, evidently spoiling for a scrap? If he could be induced to come out to Wyoming or Montana among the cowboys, he could, no doubt, be accommodated to his heart's content.

## The India Jubilee

WE give considerable space in this issue — not as much as we would like, or as the occasion, perhaps, rightly demands, but all which seems feasible — to our great mission in India and Southern Asia, which this year reaches the half-century mark. The second Sunday in this month (May 13) has been designated by the authorities as the most fitting time

of God and the honor of the Lord Jesus Christ.

That our readers may be put in touch, as far as possible, with this theme of the hour, we print brief communications from other pens on various phases of the subject, and we give here a general sketch of the history.

### The Leaders

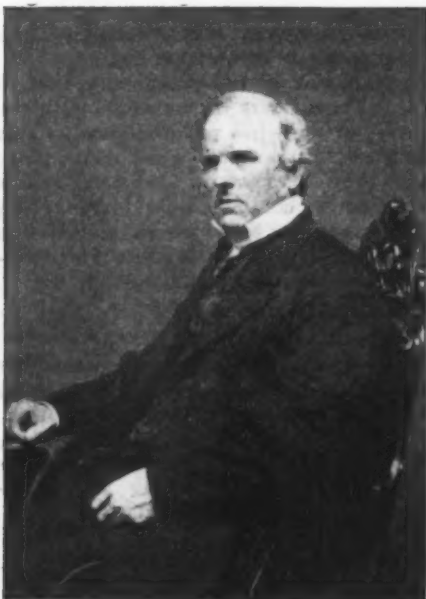
We doubt if a nobler set of men and women were ever connected with any mission of any church than have adorned the annals of the Methodist work in India. We wish we could do justice to their memory and adequately portray their virtues, their high qualities, their heroic achievements. But we may not here even give the names of all who, for twenty or thirty years, have toiled so bravely and successfully at this task. We may not mention how much is due to those noble veterans, each conspicuous in his own sphere, who have labored for more than forty years, and still remain to share the honors of the Jubilee and rejoice over the wonderful success to which they have so signally contributed — Dr. J. L. Humphrey (joining the mission in 1857), Dr. J. W. Waugh (1859), Dr. J. H. Messmore (1861), Dr. T. S. Johnson, T. J. Scott, and Henry Mansell (all in 1863). But without undervaluing in the least the services of these, and of a score of others equally worthy to be noticed, it must be said that there are six persons who, by their providential relation to the Mission, deserve more extended attention. They are Dr. and Mrs. William Butler, Bishop and Mrs. Edwin W. Parker, Bishop James M. Thoburn, and Bishop William Taylor. Of the six three have passed on — Dr. Butler, Bishop Parker, Bishop

the finances, and general oversight of the work, he evinced eminent ability. He was the man for the work — prudent, pious, sagacious, with a courteous bearing, a just self estimate, an enterprising spirit, and a profound regard for the authorities by whom he was commissioned. It is certain that he will long be held in honored and loving remembrance. It is



SUPERINTENDENT WILLIAM BUTLER

for all our people to show their appreciation of the splendid work done in this fascinating field, by providing a part, at least, of the sums so greatly needed for its due enlargement. We hope that some to whom God has given the stewardship of large means will seize the priceless op-



BISHOP JAMES

One of the Bishops having Episcopal Supervision of the India Mission.

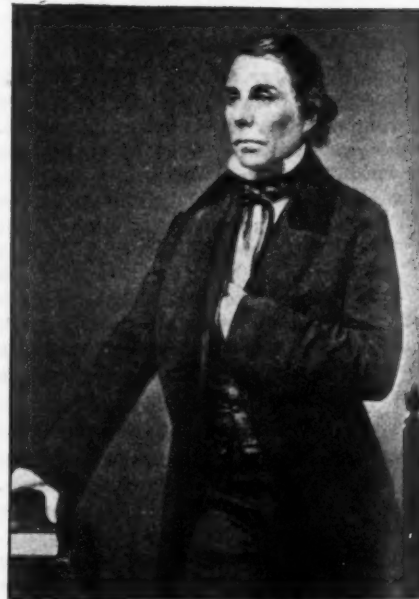
portunity for the investment of a considerable sum. It will bring magnificent returns. And we trust that those who can only give a little, will not withhold. We have undertaken a gigantic work in that part of the world. Our responsibilities are enormous. But our resources are correspondingly great. We are well able to conquer this godly land for the glory

of God and the honor of the Lord Jesus Christ. These first missionaries of our church to India bade farewell to the New England Conference, April 8, 1856, at Salem, sailed from East Boston on the "Canada" on the following day, reached Calcutta, via England, in September, and Bareilly in December. For eight years (until the organization of the Conference in December, 1864) Dr. Butler filled the arduous and perilous post of superintendent with conspicuous success. He threw himself into his colossal task with indomitable energy and boundless enthusiasm. Heavy indeed were the burdens which he bore, and right well did he bear them. He located the stations with skill, purchased property with good judgment, secured the friendship of the British officials on the ground, obtained over \$100,000 from the civil and military officers by his personal appeals, commanded attention for his cause from the American churches by the constant use of a rarely equaled pen, rallied around him a noble band of helpers, and, in short, did admirably, efficiently, a work which might easily have been mismanaged with direful consequences to the Mission's future. Bishop Edward Thomson, who organized the Conference, paid the retiring superintendent this well-merited tribute: "By his selection of the field, choice of situations, management of



MRS. BUTLER

also certain that his good wife, who so fully shared his trials and triumphs, a sympathetic helper, a trusted counselor, an invaluable worker among the women, and who still abides among us, has a laurel wreath which will not fade. Her distinguished part in the establish-



REV. J. P. DURBIN, D. D.

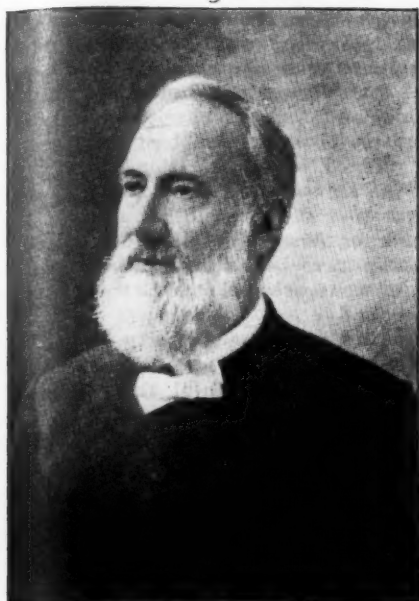
Corresponding Secretary of the Missionary Society when the India Mission was founded.

ment of the Woman's Foreign Missionary Society at Boston in 1869 would alone lay the cause under deep obligation. And in many other ways which we must not here enumerate she has done royal service.

### Bishop and Mrs. Parker

Dr. E. W. Parker, a worthy son of Vermont, reaching India in August, 1859,

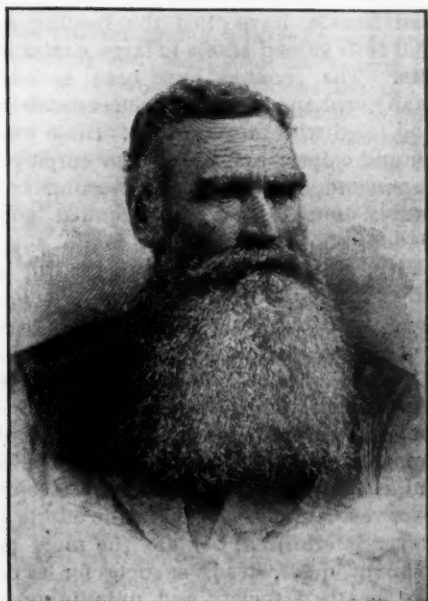




BISHOP E. W. PARKER



MRS. PARKER



BISHOP WILLIAM TAYLOR

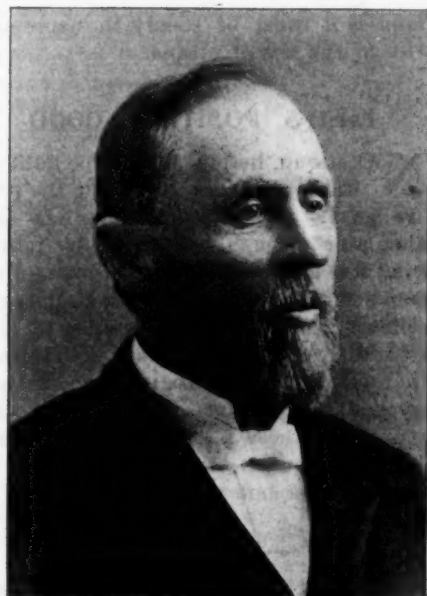
soon showed the high quality of which his nature was composed, and until his decease (June, 1901) gave himself unstintedly to promoting the interests of the Mission. No one can trace its history without being constantly confronted by the heroic figure of this tireless worker, without finding traces on every side of the large share he took in directing operations, without noting his strong hand and tender heart, his kindly, genial spirit, his gentle sympathy for the young, his thoughtfulness for others, his unselfishness and true devotion. Few equaled him in capacity to labor, in power of application, in breadth of view. His plans were always practical, his ideas progressive, his hopes bright. There was nothing which needed to be done which he could not do remarkably well; he had a Yankee knack of turning his hand deftly to every task. His gifts of administration were extraordinary. He was a master of men. He could grasp the smallest details and the largest schemes. He was an evangelist of no common power, a competent builder, a shrewd financier, a temperance enthusiast, an excellent teacher, a Christian whose character had no flaw, loved by the little ones, looked up to with adoration by the hundreds of native helpers whom he had

will, we are persuaded, be loudest in their endorsement of them. And he would have been the first to give to his noble wife a large share of credit for all which he accomplished. She was as strong in her department as he in his. None more than she deserves praise for what has been done by the Woman's Foreign Missionary Society, one of whose chief founders she was. She is still at her post in Moradabad, and there doubtless will

territory of Oudh and Rohilkund containing 40,000 square miles and 17,000,000 inhabitants, and started it on its marvelous career of ever expanding conquests until, to a wonderful extent, it covers Southern Asia with 2,000,000 square miles and something like 360,000,000 people. And it is Bishop Thoburn who, by his holy ambition, unconquerable optimism, unfaltering faith, and wise generalship, has led on the enlarging forces of Methodism, particularly for the last twenty years, until his early dreams have become realities to a degree that few had the courage to believe possible. May he tarry with us many more years to inspire the church for yet greater things!

#### Methods

There is no legitimate method of mission work which has not been most enthusiastically put into operation on this field of Southern Asia. Preaching of all kinds has been done, an immense amount of it — in the market places, on the streets, by the highways, at the wells, in city and country, on itinerating tours, with stereopticon views, in chapels and public halls, in the form of lectures to those speaking English, in the form of quiet conversations under the trees or in the tent doors. Schools of all sorts and grades



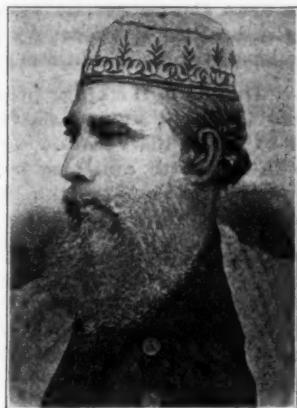
L. R. J. L. HUMPHREY

Who Baptized the First Convert.

abide, abundant in labors, till the Lord sees fit to reunite her with him by whose side she stood so long.

#### Bishop Thoburn and Bishop Taylor

There is special fitness in bracketing these two names. The second came to India in response to the entreaty of the first, reaching Lucknow, Nov. 25, 1870. And when he left the country, after some four years of most illustrious, far-reaching, epoch-making labors, it was the first who carried on his work, taking the headship of the movement for the benefit of the English-speaking people of the land which has resulted in the present enormous expansion of the mission. It was William Taylor who led Methodism out from its narrow bounds in the little



ZAHUR-UL-HAQ

First Convert in Southern Asia.

trained like a father, masterful, magnetic, tactful, sagacious, wisest of counselors, warmest of friends, most forceful of executives. These words may seem strong, but those who knew Bishop Parker best



FIRST HOUSE OF WORSHIP OF OUR INDIA MISSION, NAINI TAL

Pencil Sketch by Mrs. Peirce, 1858.

have been patiently, vigorously carried on — vernacular village schools, Anglo vernacular high schools, boarding schools, theological schools, industrial schools, medical classes, colleges for boys, colleges for girls. Hospitals and dispensa-

ries have been worked, physicians, male and female, have plied the healing art, and thus gained access to large communities. The zenanas have been invaded, many orphanages have been established and filled with famine waifs. Bible women and colporteurs have been employed, supervised, inspired. Camp meetings have proved sources of wide-extended good. Sunday-schools have been made a specialty, until we far surpass in this all other missions in the land. We have made the utmost use of the printing-press, until there are six publishing-houses — at Lucknow, Calcutta, Madras, Bombay, Singapore, and Manila — sending out hundreds of millions of pages of wholesome literature. Revival fires of wonderful extent have been kindled, sweeping over vast regions. Evangelistic efforts are never intermitted, nor are the more permanent, quiet, steady agencies for leavening heathen society and upbuilding the Christian community at any time neglected. The more carefully any one studies into the operations of this mission, the more deeply impressed will he be with the great wisdom of its management. There have been no serious mistakes. There has been no waste of opportunities or resources. The plans have been good, the execution has been powerful, the results have been most creditable and gratifying. What are they?

Figures can only in part indicate what has been done. But they tell a little

something. There are now nine Conferences—not reckoning the Central Conference, which is a delegated body having general supervision of the whole—namely, North India, Northwest India, South India, Bombay, Central Provinces, Bengal, Burma, Malaysia, and the Philippine Islands; nine, where, until 1876, there was only one, and that somewhat puny. We are preaching the Gospel in nearly forty languages through 55 degrees of longitude (about the same as from Maine to California), and through some 40 degrees of latitude. The foreign workers (by the end of this year, when the Jubilee celebration takes place in Bareilly next December) will be about 400, the native workers 4,500, the communicants 125,000, and the native Christian community nearly 200,000; while the scholars in the Sunday-schools will be 140,000, and the money raised on the field \$200,000. These are round numbers convenient to keep in mind as close approximates to the exact statistics hereafter to be tabulated. In view of them, we may well say: "What hath God wrought!" And, encouraged by what has already been done, we may well throw ourselves anew into this most honorable, most obligatory task of doing our full share to win Southern Asia for Jesus. He is to be King in all that region; how soon will depend on the faithfulness with which we carry out His last command: "Go ye therefore, and make disciples of all the nations."

lar. The bitterness with which these false charges have been bandied from pulpit and platform, and by correspondence, pamphlet, and *viva voce*, has been a painful commentary upon practical Christian ethics and Christian charity and tolerance. Our membership has been confused and frightened by the iteration and virulence of the accusations. Now that it is made clear that there is no ground for these bitter criticisms, but that commendation should have been heard rather than censure, what becomes of all these needless attacks?

Let us be just, brotherly, fair. What right has any man to presume that his co-laborer is less faithful than himself in denominational spirit and purpose? Worst of all, what right has any man to impugn the motives of men set by a clear Providence and at the behest of the church to do a certain work? Would it not be more in keeping with the mind of Christ, and with the teaching of the 13th of Corinthians, to believe that such men will be illuminated and especially helped to do that work?

### PERSONALS

— Governor Pattison of Ohio is now able to sit up and attach his name to official documents.

— Bishop Joseph F. Berry is to preach the sermon before the graduates of Cazenovia Seminary, June 17.

— Bishop Warren addressed the annual banquet of the Methodist Social Union of Toronto, May 1.

— Bishop Bashford and Prof. Knudson are definitely engaged for the great Epworth League Convention at the Welra, in July.

— Miss Clara M. Cushman is to spend some time within the bounds of the Pittsburgh Conference in the interest of the Woman's Foreign Missionary Society.

— Next June, Baldwin University, Berea, Ohio, celebrates its semi centennial. About two years ago Andrew Carnegie gave them \$31,000 for a new building, and it is to be dedicated during Commencement week. President Rogers has invited Rev. W. A. Wood, of Worcester, to preach the semi-centennial sermon, and he has consented to do so.

— Under the presidency of Dr. Edwin Holt Hughes, the student body of DePauw University, Greencastle, Ind., has grown from less than 250 to nearly 600.

— The latest papers from England report Rev. Charles H. Kelly, D. D., president of the Wesleyan Conference, as steadily improving in health. His recovery has been slow because his breakdown was serious.

— Rev. Dr. J. T. Docking, president of Cookman Institute, at Jacksonville, Fla., expects to spend his vacation among old friends in the North, and may be secured as a supply, or to speak in the interest of our Freedmen's Aid work in the South.

— Field Agent Morgan spent Sunday, April 22, with Rev. H. E. Dunnack at Augusta, Me., and with the splendid help of the pastor he secured 42 new subscribers. The report of his Sunday with this aggressive church will appear next week.

— Bishop Moore has completely captured New England. He closed his third Conference among us at Vinal Haven, Me., on Monday. The East Maine Conference greatly delighted in his cheery, brotherly and accommodative spirit. He left the impression everywhere that he desired to do the very best thing for every minister and for every church. He bore his tour

### THE TREASURE IN THE JAR

PAUL wrote, in his second letter to the Corinthians, that his great treasure, the gospel of the living God, had been put into the earthen jar, fragile and slight, in order that men might see how God was glorified in the victory of the new evangel. At first glance it would seem as if the exceeding richness of the treasure could bring only an overwhelming sense of need to the jar that holds it. In a moment we discover, however, that the jar is dignified, enriched, made priceless, by what it holds. The intrinsic worth of the jar is derived from its contents. It may be broken and empty with small worth to the world; but to be filled with the richness of the treasure is to be exalted in privilege. The content of life alone makes it of divine value. Never think of the weakness or the shortness of your life, but of the dignity with which it is filled and the glory by which it is crowned if you are a Christian.

### INCISIVE TRUTH

THE truth carries with it a weapon, and puts its sharp sword into the hand of him who accepts it. Armed with the truth, the soldier cuts his way forward and leads the fighting forward. Truth is furnished with another blade, also, by which it sometimes cuts to the quick with a kind but thorough surgery. It discovers the seats of destroying error, and it severs in order that healing may follow its incision. Sharp blades in the hands of trained men do much of the world's finished work; in the hands of the clumsy they bring boundless damage to pass. Truth is incisive; he who

handles it must be steady in nerve and wise in the use of means.

### LIFE'S POSITIVE GOOD

NO strong, helpful life can be built up from anything less than the positive good. Recently some one has said that nothing can be defined by telling what it is not. We cannot account for a man's faith by declaring what he does not believe. To forsake evil is only to turn around; we take no forward step toward character until we cleave to the good. Jesus revoked no negatives in the old law; He announced those positives which complement the ancient oracles. Not what we leave undone, but what we do, makes us Christians.

### What of the Dynamitical Critics?

NOW that Dr. W. F. Warren has assured us (see last week's issue of ZION'S HERALD) that there really has been no decline in New England Methodism, but rather a slight advance, which, under the circumstances, is high commendation for our ministers, churches, and all of our public institutions, what becomes of the needless charges which a certain busy element among us has been making? While we have been so generally misled concerning the condition and trend in New England Methodism, laboring under discouraging conditions which do not exist elsewhere in the connection, prophets—as false, it seems, as they were pessimistic and vituperative—have made themselves hoarse in trying to locate the responsibility for the supposed "decline." To a certain few, higher criticism had wrought the havoc, and the chief disseminators of this (to some) wholly evil thing were Boston University, especially the School of Theology, and ZION'S HERALD in particu-



weeks of unceasing toil and anxiety with perfect self-control and unflinching good-nature. Bishop Moore, you have won us! Come again soon, and we will show you how much we love you!

— Bishop Goodsell delivers the baccalaureate address at Drew Theological Seminary, May 15.

— Mrs. Caroline E. Gould, wife of Rev. J. B. Gould, D. D., died of pneumonia, April 20. The funeral was held Sunday, April 22, at 135 West Canton St., Boston, Rev. Dr. Geo. S. Butters officiating. The burial was at Mystic, Conn.

— Rev. C. W. Bradlee, of Waterville, Me., writes under date of April 23: "Hortense Gardner, youngest daughter of the late Rev. Charles H. Bray, of the East Maine Conference, died yesterday (Sunday) at noon. With her mother and older sister, she had resided in Waterville for nearly twenty years. She was a sweet Christian woman."

— Rev. R. L. Greene, D. D., gave one of his "talks" on the Civil War, in Endicott Hall, Waltham, before the Merchants' Association of that city. It was "ladies' night," and a large audience was present. He also gave the address at the Baptist Social Union on their recent Patriots' Night, and before the Lawrence Episcopal Club of Newton. These lectures on the Civil War are very popular with the people.

—"The best address I heard at the Conference anniversaries," said one of our most scholarly and successful pastors to the writer, "was delivered by Dr. J. T. McFarland, secretary and editor of the Sunday School Union." This impression was made upon many. Dr. McFarland convinced his hearers that he was an expert in his place and work, trying to adjust the teaching office of the Sunday-school to the changed and urgent demands of the hour.

— Riding for several hours, the other day, with a prominent representative of the church living in Brooklyn, he told with grateful and reverent feeling of the charm and pervasive force of Bishop Andrews' life in these days of nominal retirement. As young in feeling, as intellectually alert and optimistic as ever, and ready to render the church or a brother minister any service, he is profoundly loved and admired, and is an inspiration to everybody. Nothing disturbs his serenity. He is happy in God, in his church, and in his unusually large circle of devoted friends. He reads the latest and best books, and still prepares new, thoughtful, and timely sermons. He is in demand for missionary addresses and for preaching on great occasions. Rev. Dr. S. P. Cadman, of Central Congregational Church, Brooklyn, always secures him to preach to his immense congregation if he is available. Bishop Andrews never honored the church more than by his sweet, lovable, inspiring life in these later days. He is a veritable St. John, the beloved.

—The Baltimore Methodist of last week makes this sad announcement: "The home of our friend, Rev. Eugene R. Smith, D. D., late editor of *Gospel in All Lands*, and for some years living quietly in this city, is again in deep sorrow. A daughter of beautiful life and character died only a few years ago. This time it is the devoted and most excellent wife and mother that has been taken from that loving family circle, leaving only the husband and one daughter."

— Andrew Carnegie, accompanied by Col. John J. McCook, President Nicholas Murray Butler of Columbia University, and Richard Watson Gilder, left for the West last week. The party goes to Kenyon Col-

lege, Gambier, Ohio, where Mr. Carnegie has founded a chair of economics in honor of Edwin M. Stanton, Secretary of War in Lincoln's Cabinet, who was a graduate of Kenyon College in the class of '34. Mr. Carnegie will deliver at Kenyon an address on the life of Stanton.

— Mrs. Mary B. Flanders, widow of the late Rev. C. P. Flanders, of the Vermont Conference, is critically ill at Brookfield, Mass., and grave doubts are entertained as to her recovery.

— We are greatly pained to announce, as we go to press, the death of Daniel Richards, Jr., son and only child of Rev. and Mrs. Daniel Richards, of 16 Loring St., Somerville. Besides the parents, he leaves a wife and three children. A fitting tribute to this devoted Christian young man will soon appear.

— On Monday evening last, Ralph Rick-er Stratton, M. D., of Melrose, son of Rev. Dr. and Mrs. F. K. Stratton of the New England Conference, was united in marriage with Miss Ethel May Blake, of Malden, daughter of Mrs. Mary E. Blake. The ceremony was performed by the father of the groom at the home of the bride in the presence of the immediate families, and was followed by a reception at Dr. Stratton's residence in Melrose.

— Mr. and Mrs. Austin H. King, of Mathewson St. Church, Providence, have presented to Miss Clementina Butler, as a Jubilee gift to Bareilly, a splendid Colt Criterion stereopticon, with a number of slides. This noble gift in aid of the work in that mission centre will be highly appreciated by the students of the Theological Seminary, the almost three hundred children in the orphanage, and the large native congregation, and it is expected that it will be used in evangelistic tours in the surrounding towns and villages and thus attain a wide usefulness. Miss Butler is to take the lantern when she goes to the Jubilee celebration this fall.

— On April 25, Miss Gertrude Scovil Luce, eldest daughter of Rev. and Mrs. Warren A. Luce, of Central Church, Taunton, was united in marriage with Dr. Arthur Richmond Crandell, the ceremony being performed at the parsonage. The bride's father officiated, assisted by Rev. Joel H. Metcalf, pastor of the Unitarian Church, only the immediate relatives and a few friends of the contracting parties being present to witness the joyful event. The house was handsomely decorated with flowers. A collation was served, during the afternoon, by Cook of Boston, and there was an informal reception.

— The following is a copy of a letter received by Rev. William Ramsden, of Concord, N. H., on the morning of April 27, from Rev. W. C. Bartlett, written, April 21, from Mountain View, Cal., thirty-eight miles south from San Francisco: "I write you this note to let you know that we are alive after the awful experience through which we have passed. When I came here I bought me a house and five acres of land. It took about all I had to pay for my home, and we had just fixed it up so it was a nice little place, but now our beautiful house is in ruins. O my dear brother, it was a dreadful thing! Of course you have read about it before this in the papers, but no pen can describe it. I hope God will spare me from ever seeing another. Please tell all the brethren you see that we escaped with our lives, for which we thank God."

— Mrs. Asa Niles, of Southampton, celebrated her 90th birthday, April 23, at her home. Ninety invitations were circulated among her relatives and friends, and, de-

spite the stormy day, a large number were greeted by her. Mrs. Niles was born in the town of Colerain in 1816. At the age of nineteen she married Mr. Asa Niles, who was a local preacher of the Methodist Church, and who later received deacon's orders. In 1865 they removed to Southampton, where Mr. Niles died nine years later, at the age of 64. Mrs. Niles enjoys good health for one of her years. She sees well by the aid of spectacles, and her hearing is nearly as good as ever. When thirteen years old she joined the Methodist Episcopal Church, and since that time she has been a devoted follower of the Lord Jesus Christ.

— Miss Ellen B. Webster, connected with the Perkins Institution for the Blind for more than thirty years, died suddenly in Brookline, April 22. Miss Webster was a member of St. John's Church, South Boston, and was actively interested in its welfare. She was the daughter of the late Rev. M. P. Webster, of the New England Conference. She leaves two sisters—Mrs. Simms, of San Francisco, and Miss Fannie Webster, of Boston. Dr. W. T. Perrin officiated at the funeral, held in St. Mark's, assisted by Dr. Bronson and Rev. E. L. Mills.

### BRIEFLETS

The reports from the New England Southern, New England, Maine, and New Hampshire Conferences show an aggregate gain for the last year of more than 1,200 in membership. The Vermont and East Maine Conference reports are not at hand at this writing. Evidently, as Dr. Warren indicated last week, it is high time to come out from under the juniper tree.

The Vermont Conference, at its recent session at Morrisville, voted most heartily and unanimously to assume \$12,000 of the endowment being raised for Montpelier Seminary. Hon. Frank Plumley, of Northfield, Hon. M. P. Perley, of Enosburg Falls, Dr. L. W. Hanson, of Barre, and the three presiding elders of the Conference, were constituted a commission to apportion the amount to the several charges. That commission will meet soon, and then this work will be pushed. The pledge made by the Conference carries the amount of conditional subscriptions within the year to \$110,000. There are about \$90,000 yet to be secured, but quite a portion of that is in sight. If all the friends of the Seminary will rally to its support now, this old historic school will soon be well endowed and free from debt, and thus enabled to multiply its usefulness.

A Bishop who is tabulating the gains of membership in the Spring Conferences estimates that the aggregate increase to our American churches will exceed 100,000. So far as yet reported, the New York East is the banner Conference in numbers converted. This is strikingly significant, as it is true that what is known as modern views of the Bible prevail more generally in the boundaries of that Conference than in any other.

It has been said that civilization began when man first discovered the use of fire. The old myth taught that Prometheus stole fire from heaven, and thus conferred untold benefits upon mortals. The true fire from heaven is the descending grace of God revealed in Jesus, His Son. Ever since Jesus rose in power from the tomb men have vaunted the contagion of this divine enthusiasm, and have gained new interest in humanity because of a new-given faith in

Continued on page 558

## THEN AND NOW

BISHOP J. M. THOBURN.

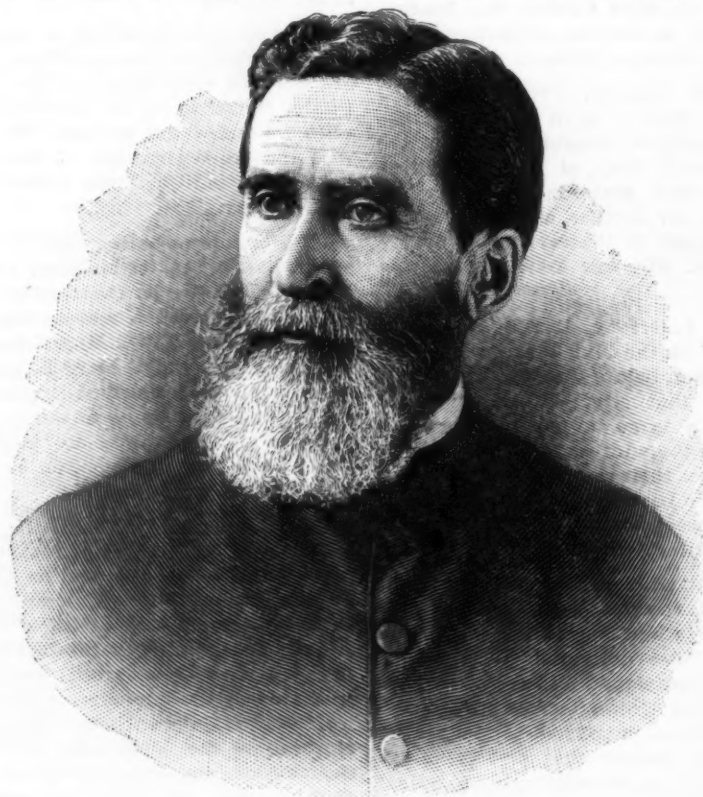
**F**ORTY-SEVEN years ago I was on my way to Lynn, where the New England Conference was in session, and where I was to receive ordination before sailing for India. I thus became, for a few days, a member on probation of the New England Conference, and was ordained at the altar of that historic body. The founder of the India Mission had gone to his distant field from the church in which we met, and a deep and fervent feeling pervaded the services. I was one of five young men who sailed for Calcutta from Boston while the Conference was in session. Awaiting us in India was Dr. Butler with two colleagues. The latest report had stated that the converts of the mission were thirteen in number. The plan of the new mission seemed broad and bold in that day, but it included a territory no larger than Indiana, although containing seventeen million souls. To me the field seemed immense, and the task almost beyond possible success.

But fifty years have passed since Dr. Butler arrived in India; and now what is the outlook? Our field includes all India, and India includes practically all Southern Asia. Our little mission has penetrated into Malaysia, where two of its Conferences are found. It has expanded into nine Conferences. Our thirteen members are now represented by a vast host, probably 175,000 strong. Schools, colleges, publishing houses, hospitals, deaconess homes, training institutions, industrial enterprises, orphanages, all attest the wonderful blessing of God upon the work. Workers have been raised up as we have advanced, and our preachers are now proclaiming Christ in thirty seven languages.

What does all this mean? It means that God's call was not to found a mission, but to lay the foundations of empires. It means to us today that our ideas and plans of missionary work must be revolutionized. In the early future our church must have a thousand men in her foreign fields and an annual missionary income of ten million dollars. Many who read these lines will live to see the

glad day when these figures will not only be realized, but exceeded. Radical changes may be needed before that day is seen; but, when needed, the changes will be made. Some of these are at hand — at the very door — and the present is a time for hope and exultant joy. God's own hand beckons us forward. The time is opportune for taking up anew William Carey's sublime motto: "Expect great

world. During the forty-seven years which have passed since my visit to the Lynn Conference, I have seen God's providential hand opening door after door of missionary access to the nations, until today ten hundred millions of the race are accessible to Christ's messengers, who were beyond the sound of the gospel trumpet when I went abroad. God is in this work. He is moving among the



BISHOP J. M. THOBURN

things from God, and attempt great things for God."

In a few months the Home and Foreign missions of our church are to be placed under separate managements, and the time seems peculiarly appropriate for reconstructing some of our present modes of procedure. The past has been crowned with success, but a future is opening before us of which very few in the past have ever dreamed. Very few Christian observers take note of the amazing changes which take place in the religious

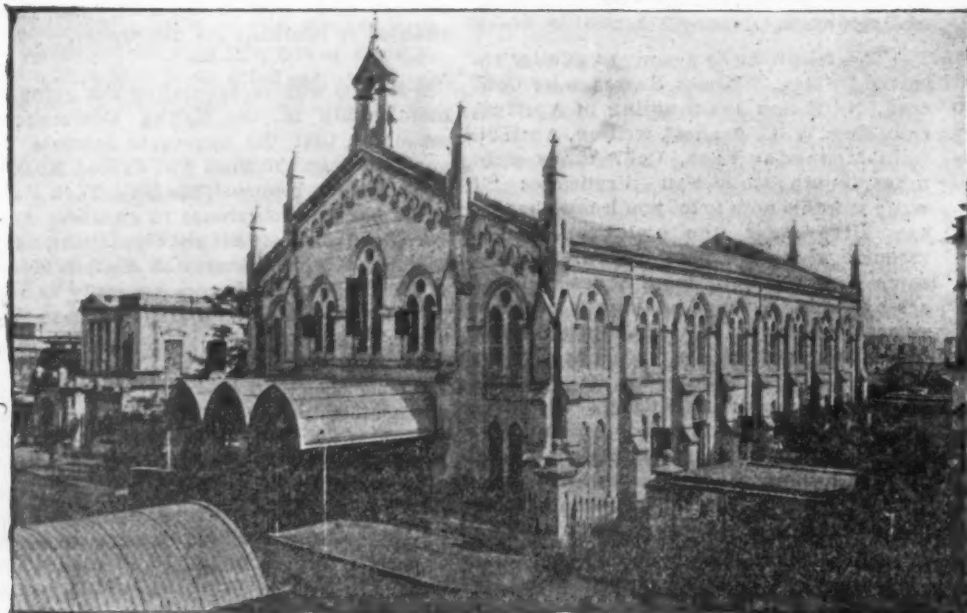
nations. Let us heed His call, let us keep step with His providential advances, and to us may be given the privilege of seeing the greatest triumphs of grace which have been witnessed since the first disciples received their great commission.

## HOW MY FATHER LOVED INDIA

REV. JOHN W. BUTLER, D. D.

**S**OME of us love America because we were born there. My father proved his love for America by choosing to live there; and no one ever loved the country and its free institutions more than he. Nor did any father ever love children more than he loved his. When the call of the church, which he regarded as the call of God, came to him fifty years ago, family and country constituted all his earthly possessions. And though both were so dear to him, his love for the teeming millions of India induced him to believe that he could leave those precious interests in the hands of Him who had begotten in his heart a burning love for those who "sat in darkness."

At that memorable farewell meeting, held in Bromfield Street Church, on the eve of his departure for India in 1856, my older brother and I were present, and it was explained that we were to be left behind to attend school. The entire service is said to have been most tender and pathetic, for such meetings were of rare occurrence in



DHARAMTALA ST. METHODIST EPISCOPAL CHURCH, CALCUTTA

Bishop Thoburn was pastor of this church for years, as was also Bishop Warne later.



those days. At the close a good sister, who had been watching the tender children and listening to the departing missionaries, approached my father and said: "Brother Butler, how can you leave these little ones and go so far away?" From the parental lips and heart came the quick response: "I could only do it for the sake of the Lord Jesus."

Of course I cannot recall that scene, but I well remember a more touching one which occurred in New York ten years later — on the occasion of his first return



REV. JOHN W. BUTLER, D.D.

to America. Two of us were left, but father returned to find me alone. We met in the house of my kind friend and protector, David Terry. That scene was so tender and sacred that Mr. Terry and wife were obliged to withdraw and leave us alone for awhile. I cannot describe it — any tender-hearted parent can imagine the rest; and those readers who knew my father can, perhaps, imagine the flowing tears and the pathetic prayers of that never-to-be-forgotten hour.

Both scenes were possible only because my father loved India with a God-begotten love.

Mexico City.

1856 - - 1906

REV. F. H. MORGAN.

Field Agent ZION'S HERALD.

WHAT a magnificent record of spiritual achievements has been made during these years! A few years ago I sat in the great Hindustani church in Lucknow. Before me were several hundred faces, dark and swarthy, yet all aglow with enthusiasm and shining with the joy that the religion of Jesus Christ alone can give.

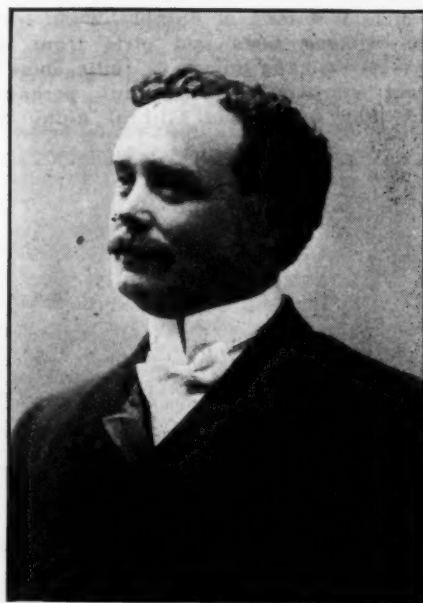
Among this great throng were many of the descendants of the very mutineers who, less than fifty years ago, were howling about the Residency, whose crumbling ruins are yet to be seen but a short distance away, then sheltering the handful of Europeans, with their women and children, who had fled there for refuge from the bloodthirsty hordes who were clamoring for their lives. The fathers of these men perhaps were among those who, at Nana Sahib's order, massacred the helpless women and children whose bodies were found in the awful well at Cawnpore; they, perhaps, were among the cruel horde who

pursued, like relentless wolves, the scattered British forces, and before whose rage Dr. Butler fled to the hills with his helpless wife and children. But what a transformation! Instead of frenzied cries of rage and hate, we now hear their voices lifted in Christian song; instead of angry howls of violent hatred, we now hear, "Jai Adi Rajah" ("Praise to the King") sung over and over again; while in place of faces convulsed with hatred for the foreigner, we see countenances radiant with joy as they sing of the white man's Saviour and Redeemer, whom they have come to love, and whose messengers they have received with gladness. The "handful of corn upon the mountains" has indeed become a mighty harvest, and in India's Jubilee we can all rejoice.

The handful of laborers associated with Dr. Butler have become a great army. The field has broadened until it comprises nine Conferences, stretching away from "the roof of the world" and the Gulf of Karachi to the far away Philippines and the great Island Empire athwart the equator. Borneo, Java, Sumatra, and the islands of the sea are fast falling into line and sending their quota to swell the mighty host and proclaim Jesus King.

A few years ago, I had the honor of entertaining, in my home, the man who baptized our first convert in India, the veteran Dr. Humphrey. He told me then that the number had increased to 110,000 communicants, with another 100,000 probable adherents. This has since been increased to 150,000 communicants, with at least 100,000 other adherents; so that we have at the present time under our influence over a quarter of a million souls in India, all won since Dr. Butler first landed on those shores a half century ago.

Instead of the one station to which he was assigned then, we now have a chain of stations, with churches, schools, and orphanages, reaching from the Himalayas to Bombay, Madras, Rangoon, Singapore, Batavia, and the Philippines. God has wonderfully prospered our work, and opened up the doors sometimes faster than we have been able to enter in. Long before



REV. F. H. MORGAN

Dewey approached the Philippines, Bishop Thoburn, sitting at my table, made this remarkable prophecy — I say remarkable, because at that time the Philippines were closed to all Protestant Christian effort, and it seemed little likely of immediate realization. We had been talking about the providential way in which our work in Southern Asia had developed, especially

in Malaysia, and the Bishop said: "I have a conviction that we will soon enter the Philippines; that one of these days God will open the door as quickly as that [snapping his fingers], and we will go in and have a prosperous work there." How wonderfully that prophecy has been fulfilled is apparent to all, for we now have a flourishing Mission Conference, with thousands of converts, there.

At the command of Bishop Thoburn, I went to Singapore in 1894, returning in the fall of 1900. Our work there was founded by W. F. Oldham, now Missionary Bishop, some twenty years ago. The story of the planting of the new mission has been rehearsed so many times that it is needless here. Its development has been marvelous and almost apostolic in type. With more languages spoken within its bounds than were spoken on the Day of Pentecost, in two decades it has developed from the tiny seed into a mighty tree, whose branches overshadow a thousand isles and forty millions of people. From our magnificent Anglo-Chinese schools at Singapore and Penang we have sent out thousands of boys who, scattering throughout the archipelago, have carried with them the leaven of Christianity. The one station at Singapore has become a hundred, as in response to repeated calls the workers have gone over to the Malay Peninsula as far north as Siam, south into Borneo, Java, and finally into Sumatra. From these strategic points the work will broaden and develop, and the achievements of the next decade will be limited only by the response of the church for workers and means to enter the open doors.

Measuring the results of the past fifty years, beginning with one lone worker, without a single church or dollar's worth of property, without a single convert, and with no knowledge of the language or people, what may we not expect in the next half century, with scores of mission stations, with well equipped churches and schools, with thousands of converts and hundreds of workers familiar with the language and people, scattered throughout every part of the empire, and beyond its confines into Tibet and the islands of the sea? Surely, God is with us, and "we can possess the land."

Boston, Mass.

### A Day of Fasting and Prayer

SUNDAY, May 13, has been set aside in our Southern Asia mission field as a day of fasting and prayer. In the observance of the India Mission Jubilee it was planned to place special emphasis on the spiritual side of our work, and recently in a number of places wonderful revivals have occurred. We very much desire that this work of grace should extend to our entire field, and to this end the committee in charge of the Jubilee movement desires to invite the church in America to join in the observance of this day.

So far, the great outstanding lesson of the revival in India is the value of intercessory prayer. In every instance where a great revival has occurred it was preceded by prolonged and most earnest prayer on the part of individuals or bands. We feel convinced that in answer to the prayers of His people God will give us still greater victories in this land of darkness. The missionaries in India, therefore, invite all who will to join them in observing Sunday, May 13, as a day of fasting and prayer that a special outpouring of the Holy Spirit may come upon this mission field and its workers.

J. W. ROBINSON,

Secretary Jubilee Committee.

Lucknow, India.

## THE HEAVEN SIDE OF INDIA

MRS. WILLIAM BUTLER.

NO one on earth can have quite the same feeling about the India Jubilee that I have, for the long, weary year when my husband and I stood alone as the sole representatives of the Methodist Episcopal Church in that great land was so eventful. It was our duty to go forth, not knowing to what place our footsteps were to be led; but the Divine guidance had been promised, and we went in its assurance.

How much of the success of the missionary depends on this trust, and on the knowledge that friends in the Christian churches at home are pleading with God for His leading and support! I remember one experience in the first days of our perilous journey up country, when, without the language and without a friend, we were obliged to trust ourselves in the care of native men who drew the little carriage in which we had stowed all our belongings. One Saturday evening we drew up on the banks of a river, and, looking around, could see no habitation where we might spend the night. The coolies came and motioned to us that we must cross the river to a dak bungalow on the opposite bank. They signaled to me to descend from the carriage and to sit on their interlaced hands with my arms around their necks, and in this manner I was to be carried over. The prospect was not encouraging, the darkness was swiftly coming on, the men did not look very clean or very strong, and the current ran swiftly. There was nothing else to be done, however, and I ventured to trust myself to their judgment. When we were half way across I was distressed to hear piercing screams from one of the children, who did not relish the idea of being carried by these strange, dark-skinned men. The boy had vigorous lungs, and terror gave him strength to use them well. I began to tremble. Would those men become discouraged and drop the struggling child into the stream? Then how could these half starved, undersized men ever carry my husband's heavy weight? Would they not sink under the burden in the rushing waters? Agony filled my soul, and I was comfortless until like a flash the consciousness came: This is about seven o'clock on Saturday night, and the ladies of our church in Lynn promised to meet at this hour and to pray for our safety! Every particle of terror vanished, for I believed that those prayers would be heard and God's saving care would be manifest. Often in places of perplexity I have been reminded of this lesson of trust given to me at this trying moment.

Not long after the Mutiny I saw a wonderful event in Bareilly. Of the army of the one hundred thousand native soldiers who were supposed to be in North India, all had joined the Sepoy Rebellion save parts of two regiments and a very few from a third. These men had fought with the British forces and risked their lives for our safety. It had been determined to honor them in a way which would never be forgotten. All the British troops in the vicinity were called into Bareilly, and on the appointed day were drawn up on the Maidan — the parade ground. There they formed a hollow square, with the general commanding, and the civil and military officials on one side. Into this square the small handful of survivors were marched and stood at attention. The general addressed them, and commended them in the name of the British sovereign for their fidelity, and

then bestowed on each not only a reward in money, but a rise in rank and (what they valued far more than either) the title of the "Wufedari," the "Faithful Ones," by which they were to be known ever after. Then the column of English and native soldiers marched past the little group, the general holding his sword at

depressing surroundings of heathenism. No one who has not seen how powerful is this Hindu system, with its thumb-screws of caste, its unremitting hatred, its subtle, bitter persecution, can measure the full meaning of the loyalty of these converts. Worthy are they of honor from us on the Jubilee day!

How I should like to take all those who have prayed for this Mission and who have thereby shared in its success, to see the Jubilee in Bareilly! A well-known traveler has written, after seeing two great cities of India:

"Benares, with its multitudes of temples and the priests on the river bank absolving the devotees who crowd to the Ganges to bathe away their sin, and then Bareilly, with its beautiful native church well filled with the bright faced girls from the orphanage, the theological seminary with its earnest, consecrated students, the hospital — that first hospital for women in all Asia — teaching as it does the spirit of helpfulness which characterizes Christianity in characters which all may understand! Benares and Bareilly! One is on the heaven side of India, the other on the side that takes hold on hell!"

We are all invited to go to India to see the heaven side. I recall one of the first glimpses I had of this brightness which we longed to have spread over that "land of breaking hearts" — as I called it at first. It was my desire to teach the children some of the hymns which had



MRS. WILLIAM BUTLER

salute, and every soldier showing a like token of respect. The drums were beaten and the guns of the station boomed out a salute to these "common soldiers," but who were forever to be honored wherever this story should be told.

If God shall spare me to go to Bareilly next December, I expect to see a review of what the world calls common people — men and women of humble origin from the villages, boys and girls from the poverty-stricken homes of India, some of them comparatively ignorant, perhaps; but they have been faithful amid the

been translated by our nearest missionary neighbors (the Presbyterians, eighty-seven miles away). I tried to teach them, hoping that they would thus carry the truth where I might not go or my stumbling tongue proclaim. It did not seem that I succeeded very well, but one night, as I sat late on the veranda, enjoying the beauty of the tropical moonlight, away in the distance I heard the sound of children's voices. Faintly the sound came till I could distinguish the tune: "The Year of Jubilee has come!" Far enough it seemed, that year of jubilee, but God has spared me to



NAINI TAL, INDIA

Where Dr. Butler and wife found a refuge during the Sepoy Rebellion



see it, and at Bareilly this fall there will be many who will join the triumphant refrain, and who will sing with the spirit and the understanding also. The Year of Jubilee! And it is to be a holy year — not a time for numbering the people merely; but, like Israel of old, the India Church is called to observe this as a time when special effort shall be made for the deepening of the spiritual life of the church members, of the young people in our schools and colleges, and for the flinging out of the battle line to the regions beyond. The Year of Jubilee! Rejoice, and again I say, rejoice!

Newton Centre, Mass.

## JOY OF THE JUBILEE FOR THE CHURCH AT HOME

CLEMENTINA BUTLER.

THE early fifties found Methodism a young giant among the churches, not fully aware of its own powers. Dr. Duff, the great Scotch missionary, when on a tour in this country, looked upon our resources and believed that the time had come for us to take a larger share in the task of evangelizing the world. Especially did he consider our system of class meetings adapted to successful missionary work. So earnestly did he plead, that the Missionary Committee made an appropriation of \$7,500 to begin a mission in India. The call for some one to go as the superintendent to select the most favorable location was published, and several were invited to undertake the task. Three and a half years passed without a suitable candidate. Finally the missionary secretary, Dr. Durbin, wrote, under the title of "A Crisis," an appeal for a volunteer, and it was understood that if the right person did not soon appear it would be taken as an indication that Providence did not at this time call us to enter upon the proposed mission. But a great "forward movement" began on the day when Bishop Simpson signed the appointment of the superintendent of the India Mission. In less than a year from the time when they discussed the advisability of relinquishing the project, they bade Godspeed to the pioneer in these words: "Lay broad and deep foundations for Methodism in India!" We had only three or four missionaries in all the heathen world at this time, but when William Butler reported that he had selected the two provinces of Oudh and Rohilkund, with a population almost half that of the United States at the time, and asked for twenty-five missionaries, there was enthusiasm enough aroused to at least attempt to supply this large demand.

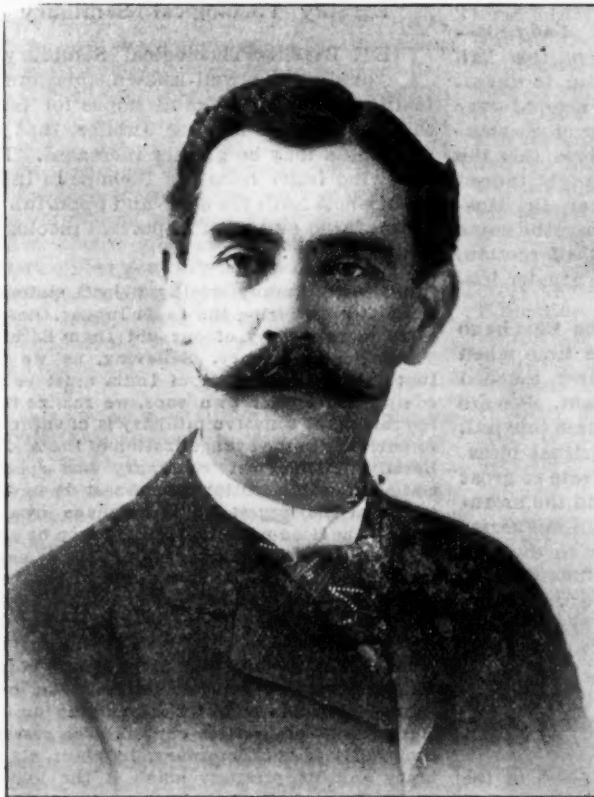
An old faded copy of ZION'S HERALD of April 16, 1856, lies before me. In it is a description of the farewell meeting held before the departure for India of the first missionary of the Methodist Episcopal Church, at the Conference in Salem, April 8, from which we quote:

"Dr. Durbin arose in the Conference and announced that a meeting would be held in honor of the newly-appointed missionary, Dr. William Butler. Brother Butler in a few earnest and touching remarks bade the Conference a solemn adieu. At this point a venerable father approached and threw his arms around Brother Butler's neck, embracing him with all the warmth of parental affection. This touching scene deeply moved the hearts of all present. With a fervent benediction, the Bishop took his hand, and the Conference by rising extended a parting salutation; the whole assembly then knelt, and at the invitation of the Bishop prayer was offered by Father Taylor for the success of the holy enterprise so solemnly inaugurated. It was a sublimely interesting moment when those six score of silent invocations

## HEROES OF INDIA

DR. C. C. BRAGDON.

THE initiative is always the courageous and often the costly part of an enterprise. The man who digs a hole into a hill on the strength of his faith that something worth while is there, has the courage of his convictions, and we admire



DR. C. C. BRAGDON

him for that, whether anything comes of his act or not. The men who buy shares after the ore has been uncovered need have neither courage nor convictions. There is no moral quality in their doing. There is always moral quality in pioneering. That is why we all, men, women and children, thrill with the tale of it and

call the pioneers heroes. It was easy enough to cross the Atlantic after Columbus had made a track in the waters.

This initiative William Butler and his no less courageous wife gave to the Methodist Episcopal Church mission in India. This pioneering they did for us. This is why we call them heroes.

"But somebody would have gone if they had not," says the beautiful spirit who "does not believe in foreign missions," or the selfish fellow who hates to allow that anybody except him has ever done anything praiseworthy. All right! Then that somebody would have had our crown. But that somebody did not offer to go, though the church was hunting for him for several years, and though, too, there were many who could have gone with less sacrifice than the Butlers made when they left little children behind them at the call of opportunity. That touches me. It seems the hardest of all the hardships they suffered for the Gospel, not forgetting the Sepoy Rebellion and its dreadful parting of them in that land at that time.

This did William Butler and wife for us. Hence

we love his sainted memory and her saintly presence, and name them our Heroes of India.

"Where prophets' word and martyrs' blood,  
And prayers of saints were sown,  
We, to their labors entering in,  
Would reap where they have sown."  
Lasell Seminary, Auburndale.

were ascending for the young missionary who had departed."

The letter of instruction, in Dr. Durbin's clear handwriting, is one of the historical documents of Methodism. In it the selection of the field is left to the superintendent, after consultation with the missionary authorities in London and Calcutta. The old book of the mission contains the plan reported to the Board in March, 1857, and it is of interest to note that we hold all these centres today save one, which is occupied by another church. In the same month is an appeal for reinforcements.

April 1, 1857, eight members were reported, of whom only one remains on earth to answer the roll-call at the Jubilee, if she shall be spared to attend—Mrs. Wm. Butler. In May the little band was scattered, some to martyrdom, and others to peril and months of exile. As the Methodist missionary stood with his musket on his shoulder as a high private in the little army of defence which held the pass against the three thousand Sepoys sent to dislodge the Christians from their mountain fastness, he begged that whether he lived or fell under the Moslem hate his mission should not be given up. "When Delhi falls!" was the cry of the few white people in the mountains; and one glad day in September the one cannon of the station boomed out over the hilltops, and hearts stood still to count, on and on, till the

"royal twenty-one" was complete. Delhi had fallen! It meant more to the missionary than mere release from danger, for it stood for the fall of the kingdom which upheld Mahomet and which was a bitter foe to the kingdom of the Prince of Peace. Immediately the letters take on a triumphant tone: "Send on the missionaries. There is nothing in our present circumstances to prevent them from starting."

More than a year passed before the first two—Rev. J. H. Humphrey and Rev. R. Peirce—started for India. When they arrived at Calcutta in September the first news was of the Mutiny, and later of the safety of the superintendent. It was March before they could proceed to join him in the Northwest, and when they met it was in the grounds of the Taj Mahal, the most exquisite structure on earth. This was the hour for which William Butler had waited with such longing. In the exuberance of his joy he wrote: "I have them at last! Glory to God! How I longed to see them after these twenty-two months. Thank the church for having sent them."

Three years from the sailing of the superintendent a large party of missionaries sailed, including those names now so well known to the church—Bishop and Mrs. Parker, Bishop Thoburn, and Dr. J. W. Waugh. The first convert, Zatur ul Haqq, a Mohammedan of good standing, was baptized by Dr. J. H. Humphrey in July,

1858, and the second, a Brahman, by the superintendent not long after. It is to be noted that these first fruits were from the classes supposed to be so difficult to reach—the high caste and the Mohammedan.

It required faith in the days of loneliness in 1857 to write, as the old book records: "This mission will yet be a mighty power in India!" It will take only vision for those who go to understand that we have reached this position of power. Lady Sleeman, on seeing the beauty of the Taj, exclaimed: "I would be willing to die tomorrow to have such another erected over me!" Some of the noble army of missionaries have given up their lives that the Church of Christ in India might indeed arise in beauty—Bishop Parker, Dr. Hoskins, and others. Who remembers the name of the Great Mogul today? It is forgotten, but these show forth in still greater lustre.

The splendors of the glorious East have filled our literature since the time when the prosaic Western world first touched the pomp and show of the Orient. We are invited to look upon its richness this fall, but the richness is that of spiritual blessing, the incoming of souls at a rate so great that one can hardly comprehend the meaning of the statement that our missionaries have baptized 20,000 souls during the past year. The revival spirit is on the increase, and all over India is touching the native church with its glorious power. The old letter book gives the trust of William Butler for the future of the work of Christ in India as follows. Writing in 1857, during the period of anxiety before the outbreak of the Mutiny, he says:

"India is the most valuable jewel in the crown of the 'god of this world,' and it were vain to imagine he will tamely surrender it. Far from it! Mighty conflicts await those who wrestle for this noble prize, but it will be worth it all. Beautiful India! O God, have mercy on her! He will, blessed be His name, He will! Not more certain is the fact that the Kohinoor which once shone in the crown of the Great Mogul and ornamented the forehead of the Lion of the Punjab now blazes in far greater splendor on the brow of a Christian queen,

than that India, like her brightest gem, shall yet arise and shine with peculiar glory in the crown of the Son of God. And when I shall see it I shall be grateful for having had the honor of assisting, in however humble a capacity, in winning it and placing it there."

Newton Centre, Mass.

### Wm. Butler Jubilee Professorship Bareilly Theological Seminary

THE Bareilly Theological Seminary is one of the well-known missionary institutions of India, and hopes for large things from the coming Jubilee, that its usefulness may be greatly increased. The following letter from the Bishops in India clearly sets forth the need and opportunity in this large and most important theological institution:

Among the many worthy objects claiming our attention during the India Jubilee, there is none more worthy of our aid than Bareilly Theological Seminary. Believing, as we do, that the evangelization of India must be accomplished by her own sons, we realize that the raising of a native ministry is of supreme importance to the evangelization of India. The Bareilly Theological Seminary has special claim on our attention because it is in the centre of the largest single language area in India—the Hindustani or Hindi spoken by one-third of all the people of India. The demand for workers in this language area already exceeds the capacity of Bareilly Theological Seminary, and is bound to increase largely in the near future.

The Seminary is in the heart of our oldest field of labor—a field demanding the best trained men available for developing an indigenous and progressive church. The present equipment of the Seminary, its plant, its library and its prestige, make it the logical centre for the English training which is a present demand for an Indian-trained ministry for our English-speaking congregation as well as for many of our advanced Indian churches.

We therefore heartily recommend it to the church at large for their benefactions, and we specially recommend that an endowed professorship, to be named the William Butler Professorship, be a special memorial for Dr. Butler, and that an appeal be made to New Eng-

land Methodists, old and young, to take up the raising of this fund.

Such a professorship would be a most fitting memorial for Dr. Butler, as recalling the fact that his first labors in founding the Mission were at Bareilly. It would help to establish the Bareilly Theological Seminary on a proper basis, ensuring the permanent appointment of a competent foreign missionary on the teaching staff, thus freeing the Seminary from the possibility of being inadequately manned owing to the scarcity of workers. It would aid doubly in the evangelization of India: first, by providing directly for the training of native evangelists for India, and, second, by setting free the sum now used for the payment of the professor's salary to be applied directly for an evangelistic missionary.

May we hope that long before the close of the Jubilee season 1907 the entire sum needed—\$80,000—may be subscribed and paid?

FRANK W. WARNE,  
WILLIAM F. OLDHAM,  
JOHN E. ROBINSON.

### METHODIST EPISCOPAL CHURCH IN SOUTHERN ASIA

#### Property of the Mission

[According to the latest published statistics, 1905]

GENERAL MISSIONARY SOCIETY	VALUE
Churches and Chapels,	\$403,031
Parsonages and Mission Residences,	312,913
Schools, Orphanages, Publishing Houses, etc.,	1,046,589
WOMAN'S FOREIGN MISSIONARY SOCIETY	
Orphanages, Schools, Hospitals, etc.,	630,566
	\$2,393,102

#### Membership of the Mission, 1905

Missionaries of the General Society,	231
Woman's Foreign Missionary Society,	103
Native Ordained Preachers,	288
Other Native Workers,	4,607
Members in Full Connection,	45,841
Probationers,	79,497
Other Adherents,	59,920
Total Members and Adherents,	185,258



BAREILLY THEOLOGICAL SEMINARY



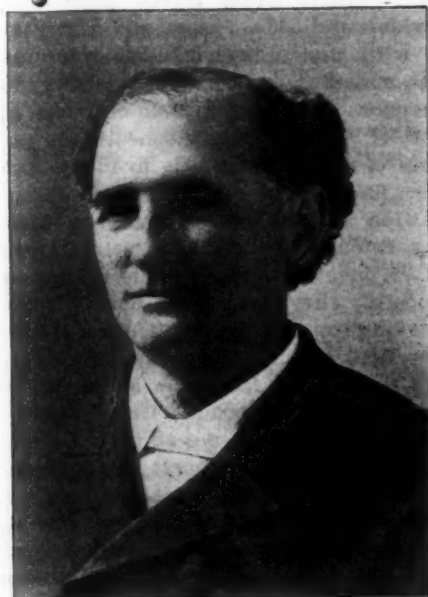
WASHINGTON AND BALTIMORE  
LETTER

"NEWMAN."

THE 1221 session of the Baltimore Conference has come and gone. It was a most interesting session from every standpoint. The reports of the presiding elders showed much growth along all lines. The accession to the churches was considerable, and the benevolences of the Conference amounted to above \$5,000 more than the year before.

A very great disappointment to the Conference was the illness of Bishop Fowler. All had looked forward to the coming of this truly great man with delighted expectation, and his absence caused great regret. Word was received from him, and sympathy and regret sent to him, and some hoped, up to the end of the Conference, he might be present. Prayer was offered by the Conference for his restoration, and that his life might be longer spared.

Our disappointment in not having with us Bishop Fowler was well compensated for by the choice of Bishop Wilson to pre-



REV. M. F. B. RICE, D. D.  
Frederick District

side in his place. With this arrangement the Conference was well satisfied. The position was both an agreeable and a difficult one for Bishop Wilson. His old home Conference until recently, he knew the territory and the men of the Conference thoroughly. This made his work both easy and difficult—easy because of his abundant information of men and churches, and difficult because of his personal relations of friendship with many; but I failed to hear any one intimate that an appointment had been made on the ground of friendship or favoritism. It was also a great pleasure to the Conference to see their Bishop as a Bishop. To speak the truth mildly, we are not ashamed of him. Dignified in manner and bearing, he is quick and generally accurate in his decisions, and dispatches the business of the Conference with precision and alertness. He is never rattled, although at one session of the Conference his self-poise was thoroughly tested—that is, so far as this is possible in an Annual Conference. We doubt if the heaviest storms of a General Conference will disconcert him. On the whole we are proud of him, and feel sure the old mother Conference has given to the general denomination a son that will honor her wherever he goes. His address to the

entering class was strong and fine, and his sermon on Sunday morning was said to have surpassed his address.

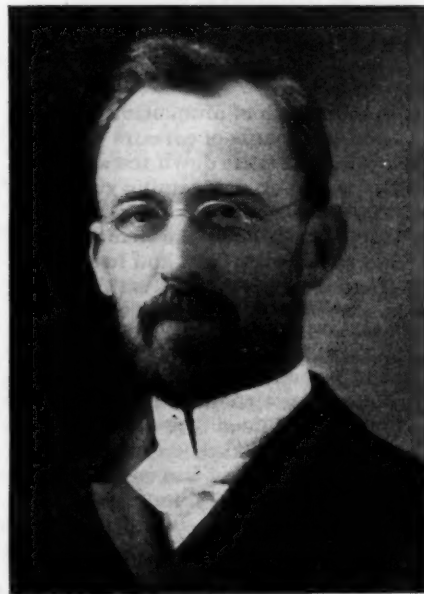
The difficulty of making pastoral changes without a time limit was felt in a marked degree at this Conference. At one time it looked as though there would be many changes, but in the outcome only a few were made. Among the most important of these was the appointment of two new presiding elders. The men selected are Dr. J. C. Nicholson for the Baltimore District, and Dr. M. F. B. Rice for the Frederick District. Dr. Rice was much desired by both preachers and laymen on the East Baltimore District, but an emergency to accommodate another elder in the Conference placed him on the district named. Both elders are very popular in the Conference, and we predict that they will magnify their office. Both were members of the last General Conference, being elected from the pastorate.

One of the most interesting side features of the Conference was the address of Rev. M. J. Naylor, representing the Washington Conference (colored). For thought, wit, terseness of expression, manner, and good judgment, we doubt if the address has ever been surpassed by one of its kind. Dr. Bristol, of Metropolitan, Washington, was called to respond, and did so felicitously. Dr. Buckley followed Dr. Bristol, representing the *Christian Advocate*. We wondered if he would fall short, following the eloquent brother in black, but suffice it to say he maintained his reputation. More than seventy years old, is he? How silly for the church to retire such a man on the ground of age! If he maintains his present alertness, vigor and brilliancy, it would be nothing less than a crime for such a man to be retired. Let him serve the church till he is ninety, or a hundred, if he can do so with his present efficiency. And let no younger aspirant displace him through the ostensible reason of old age!

The work of several churches in the Conference at the present time is attracting very marked attention. Notably is this so with Mt. Vernon Place Church, Baltimore. This church is located in one of the most aristocratic sections of the city, but it has been felt that it was not fortunately located for a Methodist church, the neighborhood being made up largely of people of other denominations. Nevertheless, it has been a strong church for years, its Sunday morning congregation being excellent. It has been served by some of the strongest ministers of the denomination. But its Sunday night service has been its great problem. Under its present pastor, Dr. W. F. Sheridan, this problem is being solved, and it is said that never in the history of the church has its outlook been brighter. Many conversions are reported, the pews are being rented, and a new atmosphere pervades the church. Dr. Sheridan believes in a continuous evangelism of the old spirit, though there may be a change of methods somewhat. Nevertheless, he uses the altar service in his work. Along the lines being pursued it is safe to predict for the church a great and continuous strengthening in all its departments of activity.

The other representatives to the Conference were well received, and presented their causes well. Dr. Mains spoke in behalf of the Book Concern, briefly alluding, in response to a question, to the strike of the printers that has been causing so much debate, favorable and other, concerning this department of our church work, promising that the matter would be fully ex-

plained in the next number of the *Christian Advocate*. Dr. Iliff had a rousing anniversary for the Church Extension Society, and your Dr. Beller, both in his preaching on Sunday and in his appearance before the Conference, finely represented our theological schools at Boston and Madison. He is well known in these parts in connection with his important work for the American University. Before going to Boston he was wanted for a most important pastorate in Baltimore, and failed in the appointment only through the necessities of the itinerant conditions in this Conference at the time. His disappointment in not coming here and the disappointment of the church that wanted him was followed by his election to the still more important place with you. Much regret was felt when it was learned that Dr. Mason was not to be present to represent the Freedmen's Aid and Southern Education Society. The reason of this failure and disappointment was not announced. Dr. Davidson encouragingly represented the American University. Dr. Goucher asked the Conference to pledge itself to raise \$50,000 toward the fund he is seeking to raise to help the Woman's College



REV. J. C. NICHOLSON, D. D.  
Baltimore District

in its present emergency. The Conference did so.

The annual meeting of the Laymen's Association met on Friday, as is its custom. Important matters were discussed from the layman's standpoint, and some wanted a share in the proceedings of the Annual Conference. It is certain, however, that the great majority of the laymen are willing to let the preachers have the monopoly of their own annual gathering. And why not? It is about the only thing that they do have a monopoly of. The two laymen who represented their brethren before the Conference—Messrs. J. S. Rawlings and J. J. Hetzel—did themselves great credit.

The Conference, by a unanimous vote, asked for a Book Depository in Baltimore. And why should we not have it? Is there any larger patronizing territory of our Book Concern than we have here? Is there any more important territory?

The Conference was held in Madison Avenue Church, Baltimore. The host, including the church and its pastor, Dr. Neal, was a most gracious and hospitable one. Nothing was left undone to make the Conference comfortable, the entertainment being of an unusual kind.

## THE FAMILY DEPARTMENT

### SPRING'S TREASURE TROVE

FRED MYRON COLBY.

There's a horde of buried treasure  
Hidden deep beneath the earth,  
That comes creeping to the surface  
When the flowers have their birth.  
All the buccaneers and pirates  
Held not ever in their keep  
Half the golden treasures buried  
In our gardens low and deep.

Every springtime when the petals  
Of the yellow crocus toss,  
Flares the wealth of all the Indies  
Brought by Captain Kidd across;  
In the tulip's golden chalice  
One can find a richer gain  
Than the spoils of Carib Islands  
Won by galleons of Spain.

Princely argosies and carvels  
Bearing cargoes rich and rare,  
What of all their vaunted treasures  
With the roses can compare?  
And the paintings of the pansies,  
Do they not by far outvie  
All the gold of Inca temples,  
Or the silks of Tyrian dye?

Oh, the wealth of plundering navies,  
And the hoards of corsairs bold,  
How they sparkle down the ages —  
All this spoil of gleaming gold!  
But the lilies of the valley,  
As they glisten on the stem,  
They can show a light and lustre  
That does more than rival them.

In our gardens lie the treasures —  
Rubies, pearls and flashing gems;  
Every springtime there they glisten  
Like to jeweled diadems.  
You can find them if you seek them  
Through the balmy days of May,  
With the spade and hoe and shovel,  
In the good old-fashioned way.

Warner, N. H.

### Practicing the Presence of God

REV. G. B. F. HALLOCK, D. D.

"Let us draw near with a true heart and full assurance of faith." — *HEB. 10: 22.*

"It is good for me to draw near to God." — *PSA. 73: 28.*

THERE is one thing we must not overlook, which is almost essential to a life of blessedness: it is the being frequently alone with God. We can have Him with us in life's activities in any full degree only when we give ourselves suitable pause in which to think of God, to commune with Him, and to let Him come in and fill our souls. The time need not be long, but it should be habitual; preferably in the early part of the day, when our minds are fresh and our hearts unburdened. Every one of us needs this intercourse with God, and when we get it the effect is like when one looks at the sun. You gaze a moment at the sun, and then look about you on the earth, and everywhere you see the sun. Up the street in yonder doorway, among the hurrying people — you seem to have brought the sun down by your look, and now you see it all about you.

This same thing is what happens, too, disciple of Christ, when you recognize the religious value of a quiet hour, and give yourself pause to look into the face of God. By so doing you bring Him down into your immediate surroundings. In the midst of the thronging people who press upon your daily life, when you enter the doorway of your office, store or shop, or

duties pursue you in the home, everywhere you see God, are conscious of His presence, and walk with His light irradiating the whole horizon of your activities.

### PLYMOUTH WOODS IN SPRING

JAMES BUCKHAM.

UP and down the streets of Boston, in these soft May days of a rather belated season, one hears the cry, so appealing to the thousands of shoppers and sight-seers: "Mayflowers here! Fresh Plymouth Mayflowers!" How quickly one's fancy is caught away by the alluring cry! A well-remembered picture springs up before the mind's eye of the Plymouth woods in spring — those deep, still, fragrant pine woods that stretch away for miles and miles inland from the historic birthplace of our New England Puritanism. Who that has ever visited the pines of Plymouth, especially when the Mayflowers are in bloom, can resist the temptation to buy one of these moist bouquets of arbutus and ground-pine or bear's grass, arranged in concentric circles? Once more that familiar spicy fragrance of the Pilgrims' woods! The flowers themselves may be as apocryphal as the "Vermont maple sugar" of the fruit-stands; but what of that, so long as they bring back the atmosphere of the familiar wood-ways and the "days of long ago," when Priscilla went a-Maying among the Plymouth pines?

Slowly but surely the old town of Plymouth itself is becoming modernized, losing its quaint aspect of colonial days. The steam and electric railways, the modern buildings, the whizzing autos, the evidences of industrial enterprise, are fast changing old Plymouth into a conventional, up-to-date town. But the ancient pine woods that surround the place have seen but little change for a hundred years. The modern farmer evidently has less faith in these pine barrens as arable soil than our thrifty forefathers had; for all through the deep Plymouth woods of today you will find the abandoned cellars, orchards, clearings and burial grounds of earlier settlers. Where Nature now once more reigns supreme, were once corn-fields and pastures and dwellings; so that the Plymouth woods of today are even more primeval in appearance than they were a century ago.

There is a pathetic interest in retracing some of the old landmarks — fragmentary walls of old dwellings and stone fences, the almost obliterated cellar-holes, and the little cemeteries, where encroaching pines threaten to oust the discolored and tottering gravestones of long ago. There is one burial-ground in Plympton, adjoining Plymouth, where great pine trees may be seen growing from the graves in God's Acre, as if striving to expel the usurpers of their ancient domain.

These dwellings and clearings in the wilderness of pines no doubt mark the site of some of those "graunts" which the modern pilgrim may see recorded in the town clerk's office in Plymouth. Here, for example, is one that was made in 1660:

"fifty Acres of land is graunted unto Francis Combe bounded with a great Rid oak tree att the wadeing place and soe Rangeing through a little swamp with a white oake by the swampe and soe Rangeing to another white oak marked on four sides and so Rangeing againe to the western corner to a Rid oake so threw the aforesaid swamp to another white oake marked on foure sides."

The Mayflower, or arbutus, grows in unimagined profusion in these solemn, historic old woods. Once having seen how richly the pine barrens of Plymouth are carpeted with *Epigaea repens*, one no longer questions the right of old Plymouth to be called "the home of the Mayflower." Nowhere else in New England does the arbutus bloom so profusely and luxuriantly. Thrusting up through the carpet of pine needles everywhere, it trails its long strings of pink and white blossoms over every knoll, hiding great fragrant clusters under leaves, fence-rails, boulders and beds of moss, and filling the air with that indescribable spicy aroma with which no perfume of the shops can compare. "Often," says an enthusiastic rambler, "have I knelt beneath the tall pines of Plymouth woods to inhale the sweet fragrance of the rose-tinted clusters growing at their feet. They press their way through the thick carpet of pine leaves, or even blossom modestly hidden beneath; they lend their beauty to the decaying trunk of some fallen tree; they peep from the crevices of the lichen-covered rocks; they fringe the shores of the numberless little ponds with which the Plymouth woods are dotted."

Few spots have a more potent charm for the lover of God's out-of-doors than this Mecca of the New England pilgrim, where natural beauty blends so charmingly with historic interest. Let the gentle spring air and genial sunshine, which call the nature-lover afield once more, woo him, if it be possible, to spend a day in these historic woods of Plymouth.

Melrose, Mass.

### The Soul of Women

"THE brain women," says Oliver Wendell Holmes, "never interest us like the heart women." Men are so often wearied with themselves that they are rather predisposed to admire qualities and tastes in others different from their own. "If I were suddenly asked," says Mr. Helps, "to give proof of the goodness of God to us, I think I should say that it is most manifest in the exquisite difference He has made between the souls of men and women, so as to create the possibility of the most comforting and charming companionship that the mind of man can imagine." But though no man may love a woman for her understanding, it is not the less necessary for her to cultivate it on that account. There may be difference in character, but there must be harmony of mind and sentiment — two intelligent souls as well as two loving minds —

"Two heads in council, two beside the hearth,  
Two in the tangled business of the world,  
Two in the liberal offices of life."

— *Great Thoughts.*



## BOYS AND GIRLS

## PINK AND BLUE

When she went to the party, Elizabeth Lou  
Had her hair tied on top with a ribbon of blue.  
But she hadn't a very good time, and I think  
'Twas because of a girl with a ribbon of pink.  
"For all the girls chose her, the whole evening through,  
Just because she wore pink!" sobbed Elizabeth Lou.

At the very next party Elizabeth Lou  
Wore a ribbon herself of a roseate hue.  
But would you believe it? That same girl was there  
With a bow-knot of blue tying up her brown hair.  
And the very same thing proved again to be true:  
"They still like her best!" wept Elizabeth Lou.

Now, between you and me, it had nothing to do  
With those crisp little loopings of pink and of blue.  
But one little girl wore a smile on her face,  
The other a frown in the very same place.  
A smile and a frown! Now which of the two  
Do you fancy was worn by Elizabeth Lou?

— PAULINE FRANCES CAMP, in *Youth's Companion*.

## A CURIOUS BIRTHDAY PRESENT

ANNIE HAMILTON DONNELL.

"IT is a great trial." Of course it was mamma who said it and who sighed the sigh that came right after it. But Carroll was so busy lying in his little white bed trying to think of something to give mamma for her birthday present, that he did not feel any curiosity as to what was a great trial, or why mamma sighed over it.

"Why don't you help yourself to all you want, you little foolish?" That was Aunt Lill's laughing voice, and no sigh followed it. Carroll was just trying to choose between a box of checkermints and a toothbrush — toothbrushes cost the most.

"If I had a little round face whose cheeks looked good enough to kiss, I'd kiss 'em! Suppose I'd let him grow up without it?"

"That's what worries me, he's growing up so fast! Some day it will be too late! But I can't make him let me kiss him, can I? — and hurt his dear little man-feelings. If he only didn't think it was a disgrace to be kissed! Lillian, I tell you it's a great trial."

"Well," the laughing one again, "you can kiss him while he's asleep!"

Carroll was listening now, and if it had been light enough to see, his cheeks would have looked rather red. For it was he they were talking about out there. Uncle Bill called him The Boy Who Wouldn't Be Kissed.

"In his sleep? Do you think I'd take advantage of him like that?" mamma's sweet voice was indignant. "But, dear

me! how hard it is not to! I go in and look at his little face on the pillow and long to kiss it, till I have to shut my eyes and run! And every single minute he's growing bigger — and he's all the boy I have to kiss!"

"Mercy! don't you ever kiss him good-night, or good-by, or anything?" Aunt Lill's voice ejaculated. "How long has this been going on?"

"Since he was seven," mamma's voice laughed. "He asked me then, in his little polite way, please not to kiss him any more now that he was grown up! He's nearly eight — almost a year since I kissed his little round cheeks and his lips and his rough little hair! What do you think of that?"

Carroll burrowed into the pillow, for he didn't want to hear what Aunt Lill thought of that. All at once he pitied mamma for having a Boy Who Wouldn't Be Kissed — she would have enjoyed another kind so much, the kind Who Would Be.

He went back to the birthday problem hurriedly, but neither the checkermints nor the toothbrush suited him now. He felt suddenly as if he would like to give a mother who never took advantages the present she would like best in the — What? That? — That?

The first thing Carroll did next morning was to get his slate and pencil and do a sum like this:

$$\begin{array}{r} 365 \\ 2 \\ \hline 730 \end{array}$$

That would give her two kisses a day — one in the morning and one at night. Seemed as if two a day ought to satisfy! Still, she'd been in and wanted to when he was asleep — that wouldn't leave any over for then. Carroll did another sum like this:

$$\begin{array}{r} 1000 \\ 730 \\ \hline 270 \end{array}$$

That would give her two hundred and seventy when he was asleep. Anybody couldn't want to kiss a boy more'n two hundred and seventy times in his sleep! He went over the multiplication "sum" again, and the subtraction one, to make certain they were right. He had decided now that he would give mamma a thousand kisses for a birthday present. His cheeks felt queer and hot, as if he could feel them all there that minute!

"I wouldn't give 'em to anybody else — no, sir!" Carroll murmured, throwing up his little cropped head proudly. "Not — another — single — anybody!"

But mamma — well, maybe mamma's kisses would feel kind of — kind of good again. It had been a long time — maybe he'd been kind of lonesome without 'em!

Uncle Bill was consulted, for Uncle Bill was a lawyer and knew everything. He put his cropped head beside Carroll's cropped one, and the result was a little white envelope at mamma's plate on the morning of her birthday, with a little white card in it. The little white card said:

1000 kisses  
payable on  
demand.  
CARROLL DILL.

Kent's Hill, Me.

## JIMMY'S TEXT

ONE day it was pouring down rain, and Aunt Carrie was getting just run out of stories. So Jimmy Bates said:

"Let's play church."

There were five Bates children and four visiting cousins; so that made quite a congregation. They put rows of chairs together for pews, and the big armchair was to be the pulpit, with the hassock for a step to get up.

The pulpit was so fine that they each wanted to be the minister. But Jimmy said he ought to be the minister because he knew the most texts, so he must be the "good-est."

"Why, Jimmy!" said Aunt Carrie.

But the other children said he might, if they could all take turns passing the plate.

The plate was mother's card tray. They had a lot of buttons to put in for money. They began by singing a hymn very prettily.

Then Jimmy, with grandpa's old spectacles way down on his nose, mounted to the pulpit by way of the hassock. How they all envied him!

"My friends," began Jimmy.

"You should say 'brethren,'" said little Helen, softly.

"And brethren," added Jimmy, crossly, "my text this afternoon is 'Do unto others as you would'."

"O Jimmy!" wailed a reproachful voice in the first row. "You can't have that. You know you took my bouncing ball away from me this morning, and I wanted it so."

Jimmy grew very red.

"Never mind," said he, hastily. "My text today is, 'Judge not'!"

"But, Jimmy," piped up another voice, "you said this morning you guessed Benny Green played truant yesterday because he wasn't in school."

Jimmy was getting pretty cross. He swallowed very hard, and thumping the back of the chair with his fist, he said, severely: "Here's another, 'It is more blessed to give than to receive.'"

"O Jimmy!" howled the whole congregation. "Not that. You ate up the whole of the jam at the dolls' tea party, so we didn't have any!"

At this the poor little minister broke down and cried. But Aunt Carrie said: "I know the best text of all: 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them. — *Exchange*.

## THE COMING MEN

We are coming to the rescue —

We are young and brave and strong —

And we're ready for the conflict

Between the right and wrong.

Our nerves are strong and steady,

Our pulses full and true,

For we put away tobacco,

And beer and cider, too.

We hope to grow to manhood,

And mingle in the strife,

And with loyal, steadfast purpose,

Join the noble ranks of life.

We'll work a few more summers

As Temperance Boys; and then

We'll stand among our elders,

The Loyal Temperance Men.

— *Union Signal*.

— Rev. Russell Day, a famous Eton master, once ordered a boy to stay after school; but when the hour came, he himself was in a better temper. "What may your name be?" Mr. Day asked of the propositor. "Cole, sir," replied the boy. "Then, my friend," said Mr. Day, "I think you had better scuttle."

## THE SUNDAY SCHOOL

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### Lesson VII --- May 13

#### A FIERCE DEMONIAK HEALED

MARK 5:1-20.

TIME. — Toward the close of A. D. 28.

PLACES. — 1. The eastern side of the Lake of Galilee — the country of the Gerasenes. 2 Decapolis.

HOME READINGS — Monday (May 7) — Mark 1:10 Tuesday — Mark 5:11-20. Wednesday — Mark 9:17-27. Thursday — Luke 4:33-37. Friday — Matt 12:22-30. Saturday — Acts 16:13-18. Sunday — Eph. 2:1-10.

GOLDEN TEXT. — "Go home to thy friends, and tell them how great things the Lord hath done for thee." — Mark 5:19.

This demoniac's case was doubtless a noted one. He had lived in the city, but when his frenzy came upon him he had fled to the hills and dwelt, half or wholly naked, among the tombs. He had been an object of fear, because he was violent and homicidal in his disposition. His restoration to sanity was an amazing thing. The sensation which the news of it created in the community must have been great. His return must have attracted universal attention and excited deep interest. He would have a great audience, and opportunity to tell hundreds of people the great things which Christ had done for him. So Jesus sent him back among his friends to bear witness. His influence would count for more there than anywhere else. How strange his period of madness must have seemed to him as he went back to his old home and among his old associates! It may have been to him a blank; but probably it was like a dreadful dream, full of confusion and horror. He listened, no doubt, to the stories of others concerning him of which he had only confused recollection. He had been as a wild beast, living in dens as brutes live, and torn and tormented with fierce passions. But now he was "clothed and in his right mind." Order had been restored to his thoughts; his passions were stilled; the wild light had gone out of his eyes. He was a man again, and not a brute; and he was come back to sit at meat with his friends, and to sleep as of old under the roof of home. And he told the story over and over again, to companies, and to single questioners, how a strange and gracious man, with eyes that mastered his soul, and with an authority that stilled the tumult of his heart, had come from over the sea and set him free from the evil spirits that for so long had held him in bondage.

#### The Meaning Made Plain

I. *The Tormented Man* (Verses 1-5). — 1. And they came over [omit "over"] unto ["to"] the other side of the sea — the eastern side. The country of the Gadarenes ["Gerasenes"]. — Concerning this "country" puzzling geographical questions arise. Of the Gerasenes is undoubtedly correct here, but by Luke it is called, according to many ancient authorities, the country of the Gergesenes, while Matthew names it of the Gadarenes. A place very near to the lake is demanded by the circumstances. Gadara, which was "important enough to give its name to the whole district," was on the Hieromax several miles

distant. Gerasa in Decapolis is about forty miles away, and is, therefore, as Dr. G. A. Smith says, "impossible." Kheresa, a little town on the eastern shore of the lake, is the only place where the steep hills come down close to the shore. We may therefore suppose it to have been identical with this Gerasa, while the country around may well have been popularly known as the country of the Gadarenes from the name of its greatest city, Gadara.

2. He was come — Jesus, the central figure of the story; the disciples are in the indistinguishable background. Ship — "boat." Immediately — "straightway." There met him out of the tombs a man. — Matthew says "two men" — perhaps one was much more conspicuous, both in suffering and in healing, than the other. Luke says that the man came from (be longed in) "the city;" possibly what is now known as Kheresa, near Wady Semakh, opposite and a little north of Tiberias (See note on verse 1; compare also verse 14). Along the eastern shore of the lake are many cavernous tombs; ancient superstition made the spirits of the wicked dead haunt them. The word unclean is used in a ceremonial sense (as in Acts 10:14; 2 Cor. 6:17); the spirit or demon that "possessed" the man impelled him to conduct repulsive to the feelings of a religious Jew. "The explicit language of the New Testament seems to require the reader to accept in this and similar passages a real possession by real demons as distinct from the phenomena of ordinary diseases."

3. Who had his dwelling among ["in"] the tombs. — "For a long time," says Luke. Every fact noted concerning him was a sign of his abnormal condition. No man could bind him ["could any more bind him"], etc. — He had grown worse since his evil madness had first appeared, and was now quite beyond control. "Chains" have a brutal sound, but only within a century or so have gentle methods been tried with those who from any cause became insane.

4. Often bound with fetters and chains. — "Phenomenal strength is often exerted by maniacs, and here the known cause of the mania made it exceptionally terrible." The fetters were shackles for the feet, the chains for the hands. Plucked — "rent." Neither could any man tame him ["no man had strength to tame him"]. — Matthew says: "No man could pass that way."

5. Night and day . . . in the mountains, and in the tombs, crying ["And always, night and day, in the tombs and in the mountains, he was crying out"]. — As strong as he was, so miserable was he. No sleep for him, and no quiet wakefulness; but continual screams and groans, reverberated loudly by the hollowness of the tombs. And cutting himself with stones — perhaps flung by convulsions against the rocks, perhaps injuring himself in a frenzy of spite.

II. *The Unclean Spirit* (Verses 6-13). — 6, 7. The man and the demons struggle against each other to address Jesus. When he saw Jesus afar off ["from afar"], etc. — See note in Marginal Revision. How the man recognized Jesus we are not told, but he quickly feels His charm and bows before Him to receive relief from the demons. Cried ["crying out"] with a loud voice, and said ["he saith"]. — But the words are the words of the demon. What have I to do with thee, Jesus, etc. — He uses the name by which Jesus was known among non-Jewish races — "a sign of the pagan influences by which Gerasa was infected." I adjure thee by God, that thou [omit "that thou"] torment me not. — Relief to

the demoniac is torment to the demons, who as yet speak as a unit.

8. For he said unto him. — The Greek (conative imperfect) means rather, "For he was about to say." Come out of the man, thou unclean spirit ["Come forth, thou unclean spirit, out of the man"]. — These words were not yet spoken by Jesus, but they were felt by the demon, and probably to all around they were evidently "on his lips."

9. What is thy name? — Jesus asked the suffering man "as if to bring him into composure." He answered ["saith unto him"]. — The voice of the man responded, but the speaker was really the resident unclean spirit. Legion — taken from the name of a division of the Roman army, emblem of a multitude (for we are many) organized into unity and power.

10. And he besought him much. — The spirit (viewed as one), still speaking by the physical organs of the man, besought Jesus that He would not send them (note the change from singular to plural) away out of the country.

11. Nigh unto the mountains ["there on the mountain side"] a great herd of swine feeding — probably owned and tended by Gentiles, of whom there were many on the eastern side of the lake.

12. All the devils besought him ["they besought him"]. — They recognize the power of Jesus, are sure He will not permit them to enter any other man, show a horror of being left without residence in some living creature, and have no expectation of the ensuing catastrophe (Bruce). Send us into the swine — "It is the animal or 'sensual' part of man with which the 'devilish' has contact (compare James 3:15 and margin). How natural, then, for it to enter that brute which is the type of uncleanness and degradation!" (Moulton.)

13. Forthwith Jesus gave them leave ["he gave them leave"] — permission, not command. In Matthew, "Go!" — "It may have been necessary for the permanent healing of the man that he should have an outward evidence that the hellish powers which held him in bondage had quitted him" (Trench). The unclean spirits went out ["came out"] and entered into the swine. — There is no intimation that they were seen in their passage, but "the coincidence between the cure and the catastrophe" made all aware of the change. The herd ran violently down a steep place into the sea, etc. — "Five thousand dollars' worth of pork gone!" and an eternal truth taught by symbol.

III. *The Sordid Proprietors* (Verses 14-17). — 14. And they that fed the swine fled, and told it . . . city . . . country. — To all whom they met. Went out to see what it was that was done ["came to see what it was that had come to pass"] — two thousand pigs killed, and a demoniac cured.

15. And they come to Jesus — as the cause of all the commotion. Possessed

## Hood's

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with the devil ["behold him that was possessed with demons"], and had the legion. — "Double terms to heighten the contrast between what he was and what he is. Sitting—contrast with verses 3 5. Clothed. — The simple habits of the time would make it easy for the outward appearance of the man to be almost as suddenly changed as was his inward state. In his right mind. — Free from the lawless impulses of the demons. They were afraid. — The man's supernatural wickedness and wildness had formerly frightened them; now the supreme power shown in his cure, and the accompanying circumstances, terrified them. The transposition of words by the Revision adds to the force of the statement of this verse.

16. Told them ["declared unto them"] how it befell to him [omit "to"], etc. — How Jesus had performed the cure. Omit "also." There is a sarcastic tang in the words "concerning the swine."

17. Pray ["beseech"] him to depart out of their coasts ["from their borders"]. — Connecting the catastrophe with the cure, they concluded that a longer stay of Jesus in their neighborhood would be disastrous to business interests.

IV. *The Grateful Convert* (Verses 18 20). — 18. When he was come into the ship ["And as he was entering into the boat"] . . . prayed him ["besought him"] that he might be with him — be added to the twelve disciples.

19. Howbeit Jesus suffered him not ["And he suffered him not"]. — Compare Mark 3:13: "Calleth whom he would." Go home to thy friends ["Go to thy house unto thy friends"] and tell them, etc. — These words are contrary to the usual policy of our Lord, but they were not now in Galilee, where too much notoriety might impede Him and hasten dangers. This man was "the first apostle to the heathen."

20. Began to publish . . . how great things Jesus had done for him. — His obedience was prompt. What the twelve had done in Galilee, he did on the other side of the sea. Decapolis — a commercial and political confederacy of Gentile cities which included a wide territory. "Perhaps this man was known throughout its ten cities as the madman of Gerasa." All men did marvel [marveled]. — Did they go further than wonder? We are not told; but "wonder is often the first step to faith."

#### Nails for the Teacher's Hammer

1. *There is a harmony between this lesson and the preceding lesson on the parable of the tares.* The tares, it will be recalled, were declared by Jesus to be the "children of the wicked one." The demoniac of this lesson was under the mastery of evil spirits. It is not necessary that a man shall be the actual dwelling place of evil spirits in order to correspond morally to this man. Enough that his heart is filled with the thoughts and passions and dispositions which the wicked one inspires.

2. *This case cannot be construed to be merely an instance of violent insanity.* The man was insane, to be sure; but his insanity, if we are to believe the account, was not due to natural causes. He was under the control of invisible, superhuman, and wicked spirits, who controlled his actions. These spirits are represented as speaking to Jesus, and as addressed by Him; and they are said to have come out of the man at the command of Jesus, and entered into the herd of swine, causing them to rush into the sea. We cannot understand it, certainly; it may have been a condition of things that no longer exists in the world; or there may be, unrecognized by us, similar cases now. We do not know. But we must take the account of the lesson for what on its face it says, and not try to explain it away.

3. *We are not to grant that the man was not responsible for his state.* It is stated that he was possessed by an "unclean spirit." But he

# Do You Get Up with a Lame Back?

## Have you Uric Acid, Rheumatism, or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone — and you may have a sample bottle free, by mail.

### LAME BACK

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, occasional headache, dizziness, sleeplessness, poor digestion, nervousness, sometimes the heart acts badly, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



**To Prove what SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle Absolutely Free by Mail.**

**SPECIAL NOTE** — In order to prove the wonderful merits of Swamp Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in ZION'S HERALD. The genuineness of this offer is guaranteed.

had probably prepared the way for the coming of that spirit. There are men now under the mastery of an unclean spirit. Their minds are utterly corrupt, their thoughts are vile, their speech obscene, their eyes are lecherous, their imaginations are rank with villainess, and their presence is a pollution and a moral stench. They are hopelessly corrupt except brought under the regenerating power of the Spirit. But they did not become so all at once. No invisible spirit suddenly took possession of them against their wills or unawares and turned their souls into a den of unclean passions. They opened the way by the gradual entertainment of corrupt thoughts, the utterance of unclean words, and the indulgence of unclean imaginations. Gradually they passed under the control of the spirit of uncleanness.

4. *This demoniac's case illustrates the fact that many vices unite in a wicked man's character.* He was possessed not by one evil spirit, but by many. "My name is Legion," was the answer to the question, "What is thy name?" So no man has a single vice. Vices go in companies. One man is not a liar, and the other a thief, and another a drunkard, and another an adulterer. Any one man may be all of these and many more evil characters besides. One sin entering into a man's heart unbars the gate for the entrance of all other sins. There is an unsuspected connection and kinship between vices that cause them to cluster together. When a man proposes to entertain a particular sin he

must reckon on entertaining, before he is through, all of its relations, and they are likely to be many. "My name is Legion" would be the true response from the heart of every sinful man.

5. *The story reveals the degrading character of sin.* The demoniac was reduced to deep-wretchedness. His evil masters who ruled in his heart were unclean. Sin is always degrading. It may not drive a man out as this man was driven, but it breaks down his manhood and reduces him to inward if not to outward shame.

6. *The deliverance of this demoniac suggests that the most deeply fallen sinner can be saved.* Such a case now would be regarded as beyond hope. Such a man would be classified in some asylums as incurably insane; but Jesus cured him. So there are cases of sin which seem to us beyond the possibility of restoration; but Jesus can restore them.

7. *The course of the Gadarenes is not unlike that of many people now.* The coming of Jesus had cost them their swine. That was the main thing. The saved man did not count. They wanted Jesus to leave lest they might suffer further loss. For the same reason now Jesus is not desired. If this Government should receive Jesus fully it would cost many millions of dollars. It would save many thousands of men, but the swine of an evil business are rated higher than men.

## MISSIONARY SERMON

REV. W. A. WOOD.

Preached before the New England Annual Conference, Thursday, April 5, 1906.

TEXT. — Jesus came and spake unto them, saying, All authority is given to me in the heaven and over the earth. Therefore, go disciple all the nations. . . . teaching them to observe all I commanded you: I am with you through all the days. — MATT. 28:18-20.

THREE conceptions start up from the text:

1. A universal significance of Jesus indicated in the impressive announcement: "All authority is given to Me in the heaven and over the earth."

2. An absolutely universal destination for the message of Jesus embodied in the great command: "Go disciple all the nations, teaching them all I command you."

3. A real continuous personal presence of Jesus in the bosom of humanity, finding warrant in the supreme promise: "I am with you through all the days."

First, a

## Universal Significance of Jesus

indicated in the impressive announcement: "All authority is given to Me in the heaven and over the earth." These are the most astonishing words that ever fell from human lips. They indicate a universal significance of the speaker. They are the words of an imperialist without parallel in human history. Universal empire is His native air. With a single step He vaults to the sovereignty of the universe; His eye ranges through all the ages, gathering a vision of all that will be accomplished in His name and by His power through all subsequent times. With a word He launches all missionary endeavor and spiritual renovation of the wide world. All world conquerors shrink into insignificance; no other eye ever looked upon the entire earth as a single whole as did the eye of Jesus. He proposes nothing less than the presentation in His own person of the final religion for the world of men. He ever lays stress upon Himself. He habitually employs the emphatic "I" — "I am the Way, the Truth, and the Life." "I am the Light of the World." "I am the Door." "I am the good Shepherd." "If I be lifted up, I will draw all men to Myself." "I and my Father are one." "All men should honor the Son even as they honor the Father."

Jesus is the central fact. He is the dynamic in His own religion. He inaugurates a religion of personality. It is the supremest egoism ever known or dreamed, an egoism steeped in humility, transfigured by self-sacrifice, and energized by love.

Christianity ever invites its followers to a person. That Jesus is the Light of the world is demonstrable not in theory only, but on the page of history and in the record of human hearts. Nations most imbued with His spirit advance most rapidly in civilization, in intellectual culture, in philanthropy and purity. Individuals most indoctrinated with His principles dignify their lot in life and develop human environment into the condition of the kingdom of God. That kingdom of God is both present and future. It is here, and it is yet to come — it is here like the seed in the soil, it is yet to come like the harvest of the world; a kingdom that is, and is yet to be, homely and comforting to the heart that receives it now, and teeming with sublime expectations for the future.

The germ of nineteen centuries ago has not yet expanded into the perfect flower of the kingdom of God, but it is in process of development. Its ultimate principle in the person of Jesus has been disclosed. The universal significance of Jesus is an assured fact from His commanding place

in history. Christianity arose from a historical person. Efforts to explain away the Founder of the Christian religion as a mythical being have failed. He stands a living fact in history. He is related to all past time by fulfilling the hope of the Hebrew race. In this race God had long been manifesting Himself, and in response to His progressive revelation there had come to be hope of greater deliverance. This hope, warranted by Divine promise, had come to be hope of a personal deliverer. In Jesus this hope was fulfilled, and in Him this expectation found its end. He stands related to time then present. The Apostle Paul says: "When the fullness of the time had come God sent forth His Son." All things were ready. By the political unity of that part of the world to which He came, by the decay of its religion, by the combined hope and despair of its peoples, the age was prepared to receive and transmit His influence. The right time for His advent had come when humanity was ripe for His work.

He stands related to all subsequent time as the founder of a great religion, the fount of a new and holier life among men. From



REV. W. A. WOOD

Him sprang at once the Christian religion. He is the inspirer of all the best living in the world, the Lawgiver and Guide of the worthiest human conduct. From the time of His apostles until now He has been known as the Saviour of men and the Guide of life. Through nineteen centuries the best part of humanity has steadily advanced toward Him in their moral and religious life, and He still moves on, the Leader. Abreast of every age, He leads every age. Stupendous fact! proving His universal significance to the wide world of men.

Hence Jesus has a real and vital place in human history. He fulfills the largest hope of coming good that earlier times had attained; He enters when He comes a world providentially prepared for Him; He is the inspiration of all the best that comes after Him; He is inwrought into the life of mankind; He is of universal significance to all the sons of men.

It was the life of Jesus, His very life, that has made Him this transforming power in human history. It is His life rather than the record of His life. The meagre character of the record is a fact in evidence. The entire New Testament would not equal in extent more than one volume of ordinary biography. Of the 27 books composing the New Testament only four are directly descriptive of the life of Jesus. Our four gospels duplicate each other at many points. If all repeated matter were

eliminated, the amount of space devoted to the life of Jesus would not equal more than one chapter in the biography of a famous man. Such a record, so scant and fragmentary, is not the power that is now transforming this world. Such potency lies not in language. Back of the record, more than parchment, more than history, was the life. The radiance of His person and the imperishable value of His life prove His universal significance.

The career of Jesus on the earth indicates His supreme confidence in the power of His life to transform the world without external aid. He sedulously avoided doing anything that would limit His life to form. He left us no writing from His own hand. If He had, what a relic it would be for glass showcases and holy ostentation! There is no evidence that He ever commanded any one to write the story of His life. He never gave His sanction to any narrative that was written. While He left a people, He gave them no formal organization, and no church can claim His sanction for its polity. He simply lived His life. That life, limited to no form, can flow through each or outside all. His life, like the heaven, is self imparting and self-perpetuating. His life can flow into other human lives. "We are saved by His life."

We see the power of His life when we consider the achievements of that life while as yet no record was in existence. It was more than twenty years after the crucifixion before any line of the New Testament was written. It was about forty years after the death of Jesus before the earliest of our four gospels was composed. During all this time the life of Jesus was at work with intense energy and immense success. Wonderful were the changes wrought without a record. Jesus was still the Saviour of the world, transforming the souls of men, reconstructing communities by the power of His life alone. The imperishable value of His life proves His universal significance.

This emphasis upon life gives the Bible its rightful significance. The life is more than the record. Jesus is the Master, and Holy Scripture His servant. Nothing can ever become a substitute for the Lord himself. No high technical theory of the value of any book or writing can become

## JUST FOOD

## Nature's Cure

One of the most important discoveries of late is the application of the right kind of food to rebuild the lost substances of the body, thrown off by the active, nervous work of Americans.

Careful investigation by experts in food and dietetics, has brought out the fact that albumen, which is contained in various foods, is acted upon by phosphate of potash, not such as obtained in drug stores, but such as is found in certain parts of the field grains in most minute particles, arranged in Nature's laboratory, not man's.

The part of the grains containing phosphate of potash is used in the manufacture of Grape Nuts food, therefore the active, nervous, pushing brain worker can feed the body with food that goes directly to the rebuilding of the broken-down gray matter in the brain, solar plexus and nerve centres all over the body, with the result that the individual who refreshes and rebuilds the body with proper material of this sort, obtains a definite result, which he can feel and know of, and which is apparent to his friends.

A vigorous brain and nervous system is of the greatest importance to any business man or brain worker.



such substitute. Since this is true, we must pronounce it artificial when a great rhetorician assaults the souls of ministers of the Lord of life with the menacing yet irrelevant and unworthy demand: "What do you think of the historicity of the narratives in Genesis?" In union with the Master of men we are in bondage to no historicity of narratives. Our own splendid Daniel Steele taught us in the long ago that "the Holy Spirit is the conservator of orthodoxy" — right views of truth. The hands of the clock will not go backward, great masters of rhetoric to the contrary notwithstanding, and right views of truth will never depend upon the particular way in which we regard narratives of a speaking serpent, a man singing a Psalm in the middle of a fish, or Balaam's humble steed as a more effective orator than the Prophet who rode him.

The glow of the call of Jesus issues from the radiance of His person and the imperishable value of His life. The life of the Lord is of universal significance to all the sons of men.

Another conception emerging from the text is an

#### Absolutely Universal Destination for the Message

of Jesus, embodied in the great command: "Go disciple all the nations, teaching them all I commanded you." Out of the abounding life of the Lord there came forth a body of truth clothed with an invincible spiritual authority, fitted by its quality and intrinsic value to subjugate the souls of men and take possession of them. The elements of that body of truth are few in number, but they are of commanding power, root themselves in the great depths of human life, and make their compelling appeal to the essential constitution of the human spirit.

Jesus brought to the world a final conception of God. His thought of God can be summed up in three words: "God is Father." Jesus was the first effective exegete of God. He so pictured the Divine Being that the word Father took its place in human speech as the Christian name for God. Fatherhood in God is not conditioned upon any circumstance. He is Father because He is God. Fatherhood is not a side of Deity, it is the centre. Jesus knew God in His personal experience as His own Father. The vital molding force of His own inner life was His consciousness of God. The subject upon which He had absolute knowledge was the Father in heaven. Men are assured that they are not orphans in the universe; they have a Father in the heavens. It is a radiant vision of God, a conception that satisfies every requirement; for the Father is also King, Lord of heaven and earth. He will punish sin; He sees in secret; the times are in His hand; He has prepared the many mansions, but also the fires of Gehenna.

The Father of the Sermon on the Mount is not less awful than the God of the Ten Commandments. Our Father-God is love; He is also a consuming fire. Jesus brought to men a conception of a world-Saviour who will save to the uttermost all who come to God through Him. He revealed the Holy Spirit as God immanent in human life, guiding men into all truth. He brought the most worthy doctrine of man — a citizen of two worlds, having His roots in the earth, the world of the sensuous, but destined for and called to heaven, the eternal world of spirit. He unfolded the supremacy of love as the law of life. The relation between God and man is a relation of love, and the relation of men among their fellow-men is a relation of love. "Thou shalt love Jehovah thy God with all thy heart and thy fellow-man as if he were thyself." He

taught the transforming power of the Divine goodness by which men are transformed into real spiritual sons of God.

This body of truth possesses a universal destination to all the sons of men. As Christianity goes forth to all peoples of the world bearing this transcendent message they do well to recognize that non-Christian peoples have worthy thoughts of God and righteousness. The great non-Christian religions of the Orient compel this treatment. One bows before them in wonder and respect. They are not the ephemera of fashion; they are hoar with antiquity. They are not the pastime of a coterie; they have shaped the destiny of millions. In spite of their limitations and corruptions, each has made some contribution to the development of humanity. One has anticipated the self-renunciation of Jesus; another has asserted the mystery of the Eternal; a third has vindicated the unity of God; a fourth has saturated with filial piety the future rivals of the West.

It is unbelief in the providence of God to deny these faiths a share in the development of the race. It is inexcusable ignorance to regard these faiths as organized systems of iniquity. Stricken by time, their ruins affect our imagination; dying at the heart, they call forth our veneration. No reverent Christian will despise the religions of the past, no intelligent Christian will doubt that the religion of Jesus is the religion of the future. A child of the East, Christianity has conquered the West; conceived by a Galilean peasant, it knows no boundary of nation, of thought, or of custom. With a minority of the race it embraces the dominant nations of the world. The mind of Jesus is the rising sun.

Has not the time come when we may say it is not the purpose of Christianity to break down the non-Christian religions, but to complete and fulfill them? Was not this the attitude of the Master to the Judaism of His day when He said: "I am not come to destroy but to fulfill?" May we not think that all religion, ancient and modern, savage and cultured, is the expression of one supreme human interest, and Christianity is the climax and crown of all religion? Let the word "heathen" disappear from our vocabulary. The non-Christian religions are guesses at God. We think of them as the darkened peoples; the darkness is nowhere total. Gleams of light always run athwart that darkness — some dim foretelling of a coming dawn in every one of them. Christianity represents One who has a universal message. He is neither a son of Persia nor of Egypt; He is not a son of Greece or of Rome; He is not even a son of Abraham; He is the Son of Man — universal man; He is the Son of God — the living God. No one other than the Son of God can speak for God out of His own experience. No one other than the Son of Man — universal man — can speak to man in a voice that all men can hear. No prophet of one nation, no spirit-

ual hero of one people, can gather all into one. Jesus is the universal Man; He speaks the universal language. His nationality is nothing. He can pronounce the message of universal destination for which the world is waiting. He makes tremendous affirmations, and they cost Him much in blood and suffering, most of which grow out of the universal significance of His person and the universal destination of His message. If He could have limited His salvation, if He could have said something less than "Disciple all the nations," much of His suffering might have been avoided. "Preach the Gospel to the whole creation," has sealed the martyrdom of thousands; for wherever they went it was the universal Saviour that stirred opposition, roused anger, and kindled the fires of persecution. If you let Diana of the Ephesians alone, you may preach Jesus a new God from the housetop and in the marketplace without opposition. It is the universal Saviour, universal destination of His message, universal invitation of the Gospel, which makes it a Gospel, and it is this, too, which makes it a being crucified with Christ. Slowly has the church learned His universal significance — slowly learned, so quickly forgotten. The Apostle Peter forgot it, and had to relearn it again in vision on the housetop in Joppa. Again at Antioch Peter forgot it until the sharp rebuke of a fellow apostle reminded him of it. There is ever danger of its being forgotten, yet it is the command of the Lord himself. We must never forget that the pictures which Jesus gives of the hospitality of His Father are drawn upon the scale of great public banquets, not select coteries. His main anxiety is that the house may be full. There is yet another conception, starting up in splendor from the text, a

#### Real, Continuous Personal Presence

of Jesus in the bosom of humanity, finding warrant in the supreme promise: "I am with you through all the days." The motor power of missionary endeavor is the presence of Jesus with His people. When Jesus came, the religious instincts of humanity lay withering in the dust, blindly feeling for something upon which they might climb to God. Jesus offered Himself, and gathered the tendrils of the human soul around His person. He found religion a rite, and left it a passion. His cause is identified with His person. There are two dominant instincts of human nature — faith and love. The religion that can unite these will become omnipotent. Jesus summoned love to meet the severe demands of faith, and for the first time in history wedded the ideas of passion and righteousness. He clothes Himself with the Commandments, and each is transfigured into a grace. The lifeblood of Christianity is the Christ. No emotion of human nature is so masterful, none so fruitful, as the passion for Jesus; it has in-



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spired the church, it has half saved the world. Jesus sovereignly conquers hearts.

Before Jesus could use this devotion He had to create it. Nothing can create life but life; nothing can beget love but love. As the earth gives out heat it has received from the sun, so the devotion of men to the person of Jesus in all ages has been the response of His devotion to them. At first twelve men came into His intimacy; in the hearts of eleven of them He kindled a fire that made them saints and heroes, and the traitor broke his heart through remorse, so he also must have loved. Jesus anticipated a wider range of devotion to His person than the fellowships of Galilee. He believed that the world of men would yield to its charm. It was not for John, His friend, that Jesus gave His life; it was for the race into which He was born, for the humanity which He carried in His heart. No other ever made such a sacrifice for humanity, no other ever asked such a return.

Jesus proposed to inspire the race with devotion to His person, and this devotion was to be their salvation. He cries, "Give Me a cross upon which to die, and I will make it a throne from which to rule the world." Twice was the imagination of Jesus powerfully affected by the cross—once by the horror of the cross, when he prayed, "O my Father, let this cup pass from me!" once by the magnetic attraction of the Cross, when He cried in joy: "If I be lifted up, I will draw all men to myself." Devotion to Jesus has no analogy in religion, no parallel in human experience. It is a flame of unique intensity and purity. It persists through the stately march of the centuries. In this present year of grace the best young manhood and womanhood from seven hundred colleges and universities gather in a great student volunteer convention under the inspiring watchword: "The evangelization of the world in this generation."

We see the continuous personal presence of Jesus in the great world-movements, and in His presence in the lives of the world's greatest men. Do we stand in wonder at the fiery energy of the Apostle Paul? Jesus was a personal presence to Paul; he gloried in writing himself the slave of Jesus Christ. Do we write rugged, stalwart Martin Luther high upon the scroll of world heroes? Without the personal presence of Jesus Christ, Martin Luther would have spent his days in the cell of a monk, counting beads and doing penance. Are our souls stirred in reading the Pilgrim's Progress? Without the personal presence of Jesus Christ in his life, as a transforming power, John Bunyan would have remained a beer drinking mender of pans and kettles to the end of his days.

When Thomas Carlyle lay dying he uttered these words: "The tidings of the greatest events that ever reached our world is the life and death of the Divine Man in Judea, at once the symptom and cause of innumerable change to all people of the world." To each devoted human heart the strong, mighty voice of the Christ echoes across the centuries: "I am with you through all the days." Jesus is our song, not Christianity, an abstraction that we cannot sing; not the church—institutions are but the notes, the staff, the symbols, of His inspiring music; not the Bible—that is our score book; but Christ, concrete, vital, expressive, rhythmic, universal. In solitude or a thronging crowd, in personal, domestic, social or political relations, in life and death, and throughout the life immortal, Christ, our Christ, humanity's Christ, God's Christ, is our sole and sufficient psalm. Lullaby and hymn, carol and serenade, love lyric and choral, elegy and oratorio, eternal requiem and

symphony—He is the theme and inspiration of all. The missionary movement is the dynamic of civilization, the cross of Christ is the philosophy of the world's history; the Christian evangel is the soul of the world's hope; the redemptive purpose of God is the impulse of the world's progress.

Go forth, O King of the world! Put on the visible robes of Thy imperial majesty! Take up the unlimited sceptre Thy all-mighty Father bequeathed! The voice of humanity calls, and all the sons of men sigh to be renewed.

Worcester, Mass.

## Magazines

—The *Methodist Magazine and Review* for April has quite an Easter flavor. "The Skipper Parson" is a well illustrated account of mission work on the bays and barrens of Newfoundland, a record of fascinating interest. A beautiful memorial tribute is paid to the late Mrs. Rebecca Clark Williams, the widow of the late General Superintendent of the Methodist Church, and a very remarkable personality. (William Briggs: Toronto.)

—The *Methodist Quarterly Review*—the last one under Dr. Tigert before his election to the episcopacy (?)—for April contains tributes to the late Bishop Keener by eight of his colleagues, the main contribution being by Bishop Galloway. Dr. E. T. Curnick, late of Boston, now of Clinton, writes well on Phillips Brooks. Other articles take up "Petrarch," "Roman Catholic Versions of the Scriptures," and "Literature in the Schools." The editorial departments occupy 62 pages, pretty evenly divided between "Book Reviews," "The World of Missions," and "The Bible and the East." (Smith & Lamar: Nashville, Tenn.)

—Two special attractions enrich the pages of the April *Photo Era*—an "appreciation" of the Providence (R. I.) Camera Club by the editor, Thomas Harrison Cummings, and "Historic Boston as Seen by Paul Revere," by Wilfred A. French, Ph. D. The frontispiece is from Gilbert Stuart's painting of Paul Revere. Other articles of interest include "Theatres of War," "A Photo Era Tour of Europe," "Glycerine Methods of Platinum Printing," and a long illustrated Indian poem, "Adawemaun." (Photo Era Publishing Company: 383 Boylston St., Boston.)

—*Pearson's* for April begins with, "Who Makes the Spirit of War?" by James Creelman, in which he contrasts Leo Tolstoy with Leo XIII. Both are against war, and both say that "the grinding problems of modern civilization are solvable only by personal righteousness and not by legislation." Mrs. Maud Ballington Booth has another very affecting prison story, and Rene Bache writes on "America's Race Suicide," in which he brings out many interesting statistics and conclusions. (Pearson Publishing Company: Astor Place, New York.)

—One of the most interesting articles in the *Arena* for April is a description, by Ira Cross, of the "College Co-operative Stores," which in at least eleven of our American universities, including Harvard, Yale, and Cornell, are making life cheaper for the students. Mrs. Helen M. Gougar gives her ideas of America in the Philippines, and the editor sketches Judge S. B. Lindsey, whose great work for boys in Denver is attracting so much attention. "The Railroad Rates," the "Insurance Scandals," the "Single Tax," and other such topics, come into the number. (Albert Brandt: 5 Park Square, Boston.)

—Judge Lindsey and his work is also fully set forth in the April number of the *World Today*, by Helen Grey. Other good articles are: "Why Arizona Opposes Union with New Mexico," "How Immigration is Stimulated," "Consular Reform," "The American Manufacturer in China," and "A Maple Sugar Time." (World Today Company: Chicago.)

—*Out West* for April gives large space to a description of the Columbia Park Boys' Club of San Francisco, one of the best institutions of that now devastated city. There is, also, an excellent paper on the University of California,

its financial condition and needs, by President Wheeler. (Out West: Los Angeles, Cal.)

—The *Missionary Review of the World* for April favors its readers with an exceptionally rich table of contents. Among the missionary heroes set forth are Dr. Duff, by the editor; Dr. James Stewart, by Dr. George Smith; Dr. D. B. McCartee, of China, by Col. E. T. Shepard, U. S. Consul at Tientsin; and S. H. Hadley, by the editor. Dr. Jacob Chamberlain writes in his usual entertaining vein of "The Unbaptized Volunteer Missionary." Other important articles are: "Women of the Upper Kongo," "Unoccupied Districts of India," and "Missionary Education in the Sunday school." (Funk & Wagnalls Co.: New York.)

—The *Critic* for April has for its chief feature, "Letters of Lafcadio Hearn" to Henry E. Krehbiel. "Literary Tact," "A Reunited Anglosaxondom," and "James M. Barrie," are also well worth reading. (Critic Company: New York.)

—The *Bible Student and Teacher* for April opens with an article in a totally different style from the contributions usually found within its covers. It is part of the introductory chapter of Dr. James Orr's "The Problem of the Old Testament Considered in Reference to Recent Criticism," and is every way an excellent piece of writing, fair, candid, moderate, honest, just, and scholarly. It says: "Higher Criticism, rightly understood, is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomena of the Bible, with a view to deduce from these such conclusions as may be warranted regarding the age, authorship, mode of composition, sources, etc., of the different books; and every one who engages in such inquiries, with what ever aim, is a higher critic, and cannot help himself. There is nothing in such scholarly examination of the Bible, even though the result be to present some things in a new light, which need alarm any one." "That we may discharge our debt to criticism, even of the rationalistic sort, once for all, let us acknowledge that, with all its attendant evils, its course has been productive, under the providence of God, of many benefits, which in large measure counterbalance, if they do not outweigh, these evils." "The result of their labors, as every one must own, has been a wonderful freshening of interest in the historical, poetical, and prophetic parts of the Old Testament, and an immensely better understanding of its textual meaning and historical setting." If an article like this appears once in awhile in the *Bible Student*, its readers will have a chance to learn the truth. (American Bible League: Bible House, New York.)

—In the *Contemporary Review* for April, besides the usual political articles—such as "The Franco-German Frontier," "The New Government and its Problems," "Religious Events in France"—there is an important paper by Dr. W. H. Bennett on "Archæology and Criticism," effectually refuting the idea, which some misleaders of the public endeavor to convey, that the monuments are against the critics. All who are acquainted with the facts know that this is not so. Dr. Bennett says: "We conclude by repeating, emphatically and with a full sense of responsibility, the statement that the idea that archæology rehabilitates the traditional views as to the composition of the Old Testament, is a delusion. Hardly any scholars, if any, could be found to make the fourfold affirmative that Moses wrote the whole Pentateuch, that David wrote all the Psalms with Davidic titles, that Isaiah wrote all the Book of Isaiah, that Daniel wrote the Book of Daniel. We are just as likely to establish all or any one of these views from the inscriptions as we are to dig up a cuneiform tablet which will prove that the earth is flat." The author also pays attention to the ignorant misuse of the term "Higher Criticism" by those who should know better. "As a technical term it belongs to the same class as 'Higher Algebra,' and an attack on 'Higher Criticism' is as foolish as an attack on 'Higher Algebra'; it is only worthy of a slack schoolboy in his more irresponsible moments." The loose, deceptive, utterly misleading use of the term for all views which differ from the crude ideas popularly supposed to be established by tradition, cannot be too often or too severely condemned. (Leonard Scott Publication Company: New York.)



## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

## Wesley Church Juniors

The Junior League of Wesley Church, Salem, is fortunate in having the skillful and faithful superintendence of Miss Gertrude Fuller. A deep interest in childhood, combined with the tact of a true leader, makes her peculiarly successful in guiding the children into the Christian life. The meetings are not merely pleasing entertainments, but wholesomely religious services. Varied activities are conducted by the young people, with the growing feeling that they are a vital force in the religious life of the church. On a recent Sunday afternoon, the Juniors, having learned of the birthday of the pastor, Rev. W. N. Mason, surprised him in a pleasant way. After he had spoken to the children, Miss Leah Holman presented a beautiful greeting from the League, and closed with the gift of a copy of the new Hymnal in the handsomest edition. Mr. Mason has real pleasure in using this elegant book in the pulpit.

## Conventions

President G. H. Spencer authorizes the announcement that Bishop Bashford, who has just returned from China, Prof. Knudson, the new professor of Hebrew in Boston University School of Theology, and Miss Hixson, the successful Junior League and Sunday-school worker of the Troy Conference, have been secured for the biennial convention of the First General Conference District, at Weirs, N. H., July 4.

The West Boston Circuit held its 64th meeting at First Church, Jamaica Plain, April 18. Two things marked the meeting: One was the decision to raise \$300 toward the support of a missionary by the Boston District, on the "station plan." The second vice-president, J. S. D. Everett, of Hyde Park, has worked hard to bring this about. The second thing of marked interest was the address by Bishop Mallalien on "What the Church Expects of the Epworth League." He aroused the enthusiasm of all the Epworthians present. This circuit is increasing in strength. The June meeting will be held in Norwood.

## Boston District

The annual meeting was held at St. John's Church, Thursday, April 19, and was the guest of the Boston Circuit organization. Rev. Leo A. Nies, president of the district, had charge of all the services. "A thousand dollars for a missionary in India, and twelve hundred souls won to Christ during the coming year," was the slogan of the convention. The day was fine; the audience was large and enthusiastic; the program was carefully planned, the speakers were prepared; the dominant thought was, "The Missionary Outlook"; the result was a unified and happy whole. Rev. Franklin Hamilton, Ph. D., gave an address on "India's Womanhood," that stirred all hearts. The department conferences were well attended. The missionary exhibit was fine. As a result of the missionary spirit of the day, it was voted that Boston District should support a missionary, preferably one in India, and that \$1,000 shall be raised for that purpose. The action was referred to a committee consisting of the president and second vice-president of the district and the field secretary of the First General Conference District. The Boston District cabinet meeting, in session with the First General District board of control, voted to endorse the appointment of a field secretary by the biennial convention, and to raise \$150 for the support of such an officer.

At the banquet President Nies acted as toastmaster. The responses were as follows: "The Spirit of '75," Rev. W. H. Powell; "The Old Bay State," Rev. C. H. Stackpole; "Methodism," E. Bert Johnson. Miss M. A. Nichols, so long the efficient secretary of the district, reported the senior membership to be 8748 — an

increase of 138; the Juniors number 1176 — a loss of 206. The banner League is Trinity, Worcester, with 304 members. The largest Junior League is at St. John's, South Boston, and has 84 members. Mr. C. D. Noyes reported the condition of the treasury.

Dr. John Galbraith, presiding, elder of Boston District, made the first address at the evening session, saying three things that the Epworth League ought to hear from the presiding elder: 1. The Epworth League is a part of the church; 2. The League exists for the church; 3. The opportunity of the League is the measure of its responsibility. He stirred the convention by the vision of \$1,000 for missions and 1200 souls for Christ. The keynote of the address by President Huntington of Boston University was of our heritage and the lessons to be learned and applicable to us today as Epworthians.

The following officers were elected: President, Rev. Leo A. Nies, of Stanton Avenue Church, Dorchester; vice-presidents, C. G. Derrick, of Worcester, J. S. D. Everett, of Hyde Park, Mrs. I. H. Bigelow, of Norwood, and Miss E. C. Stidstone, of People's Temple; secretary, Miss M. A. Nichols, of First Church; treasurer, Charles D. Noyes, of Hyde Park; Junior superintendent, Miss S. R. Everett, of Worcester. The presiding elder and the presidents of circuits and unions are made members of the cabinet *ex officio*.

## Cambridge District

The 17th annual convention was held in First Church, Fitchburg, Thursday, April 19. Mr. W. B. Oliver, Field Secretary of First General Conference District, was present and spoke for a few minutes on "missions," emphasizing mission study as essential in any League. Rev. J. E. Lacount, of Gardner, spoke on "Christian Economics." "The Life Vocal" was the subject of Rev. C. E. Spaulding, of Fitchburg. Rev. S. M. Dick, Ph.D., of Worcester, gave an address on "The Evangelization of the World in this Generation." The first hour of the afternoon session was a "Children's Hour," in charge of Mr. Jacob W. Powell, district Junior superintendent. Rev. E. F. Kingsley, of Lowell, gave an illustrated talk. The afternoon address was on "The Grace of Inspiration," by Rev. Geo. S. Butters, D.D., of Newton. In the department conferences which were held simultaneously the practical work of the departments was discussed.

The banquet at 5 o'clock was a very pleasant occasion. The toasts were as follows: "Patriotism," Miss Florence E. Scott; "A Forward Look," Miss Daisy S. MacBrayne. Mrs. Potter, of Fitchburg, delighted those present with her piano solos.

The evening service began with holy communion administered by Presiding Elder Rice, assisted by Rev. C. M. Melden, D.D., Rev. J. H. Stubbs, and Rev. C. E. Spaulding. The evening address was by Dr. Melden, of Providence, on "Personal Evangelism." The committee on resolutions presented a policy for this year, 1906-1907, which was adopted. The policy provides that we aim to increase our membership; make a study of the development of the devotional meetings; strive to have a Bible or mission study class, or both, in every chapter; endorse the appointment of a field secretary in First General Conference District; adopt the station plan for the district, and secure our own missionary; that we ask for a fund to carry out these two last named objects of \$1,200; and that we urge the establishment of a Junior League in every charge. Money was raised to send a delegate to the Conference at Silver Bay.

The following officers were elected for the coming year: President, Mr. Frank A. Rowley, of Fitchburg; vice-presidents, Mr. C. H. Holgate, of Somerville, Miss Emily M. Bowers, of Waltham, Miss Daisy S. MacBrayne, of Lowell, Rev. B. W. Rust, of Lunenburg; secretary, Miss Grace M. Snow, of Winchester; treasurer, Mr. Frank W. Fuller, of Cambridge; Junior League superintendent, Mrs. Mary A. Osgood, of Charlestown.

There were 334 who registered, representing 30 chapters. Twombly Chapter entertained the convention in a delightful way. Special music was a part of the program.

## PRAYER-MEETING TOPIC

## Investing Our Lives

Sunday, May 13

(Anniversary Day)

REV. MATTHIAS S. KAUFMAN, D. D.

## DAILY BIBLE READINGS

May 1. Selling all to buy the kingdom. Matt. 13:44-46.  
May 8. Gaining by losing. John 12:25.  
May 9. A life put out to high service. Acts 20:11-24.  
May 10. All things to all men. 1 Cor. 9:19-23.  
May 11. Forsaking all for Christ. Luke 8:11.  
May 12. Counting the cost. Luke 14:28-33.  
May 13. Topic — Investing Our Lives. 2 Tim. 4:6, 8.

"Speak, History! Who are life's victors?"

Unroll thy long annals and say.

Are they those whom the world called victors,

Who won the success of a day?"

## Pay Roll

How very much of life is taken up with the question of wages! It must needs be so as long as it requires such a large proportion of one's time and strength just to make a mere livelihood. On the one side every effort is made to cut the pay-roll as close as possible. On the other side is the struggle to extend it. Until there is a righteous recognition of manhood, and the making of men is regarded more important than merely making money, the narrowing strife will continue.

## Stocks and Bonds

Some there are who allow the less favored to fight over wages. They have vast accumulations, and are sorely perplexed to determine just where to invest them so as to roll up additional returns. Such a man gloats over his prosperity. He sees dividends rolling in; big profits accrue; heavy interest is earned; and then in addition he has large holdings of glittered securities which make him feel safe, no matter what turn fortune's table may take. He finds himself a millionaire. But is he at rest? Is he happy? By no means. Far from it. He may seem to own riches, but in reality his riches own him. They are the master, and he is the slave — a miserable slave under a cruel master. Stocks and bonds have him in their clutches, and the only way of escape is by devoting his energies to the wise relief of his fellow-men who need such service as he can render with his means. Investing his life in usefulness under the guidance of the Christ-spirit, will give him liberty, usefulness, peace, triumph.

## Liberating Investments

1. Surrender of the soul to the Divine will.
2. Placing one's entire personality at the Master's disposal.
3. Sympathetically assuming the burdens of the needy.
4. Entering into fellowship with all who seek to bless the world.
5. Seeking to serve with cheerful spirit the home church.
6. Intelligently and generously helping the cause in foreign fields.
7. Systematic, proportionate giving, ever grateful for the privilege.

## Our El Dorado

In the fifteenth century it was rumored that there was a city of great riches in the northern part of South America. The king of El Dorado amused himself by throwing gold and precious stones into a lake near by, and one coming there could have riches in abundance. Hence the Spaniards, greedy of gain, sent out a large expedition in search of the city with its fabled riches. Disappointment rewarded their efforts but meagrely. As a Methodist Church we have an El Dorado whose riches are not only fabulous in amount, but real in quality. Seventeen years ago we came into possession of the Epworth League. Its real value cannot be estimated. While we must admit that it has not quite realized all our expectations, yet that it has been a stupendous force for good cannot be questioned by any one acquainted with its achievements.

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### Editorial

Continued from page 553

God. All life has gained in consequence a glory, a joy, and a hope which it never had before.

From Henry P. Magill, the secretary, we receive assurances that the National Mutual Church Insurance Company will pay promptly, so that every dollar of San Francisco losses can be adjusted without inconvenience or injury.

A very interesting Washington and Baltimore Letter will be found on another page.

C. R. Magee, with characteristic promptness, lays a copy of the Minutes of the England Conference on our table.

In reply to an inquiry (to be answered in these columns), we state that anniversary week at Boston University is the first week in June, and Commencement Day is June 6.

With bitter irony the Socialists of Russia are circulating a post card on which is represented a coarse cartoon portraying Russian society in five layers, on successive stagings, one above the other, the upper strata bearing heavily down upon the lower. The lowest stratum is composed of toiling victims of oppression, captives of industry. Underneath is the inscription: "We work for them, and they" — The tier above is composed of soldiers, and opposite are the words, "Shoot at us;" next above is a company of revelers, and opposite is the explanation, "Eat for us;" next above is a company of kneeling priests who "Pray for us;" and on top of all is a little group of bureaucrats who "Spend our money." The sarcasm is most biting. And it is true to facts.

That was a great gathering in Philadelphia last week, when Presbyterians from all parts of the United States and from Scotland and Ireland met to celebrate the 200th anniversary of the meeting of the first presbytery in the United States. It is stated that in point of membership in Philadelphia the Presbyterians, although younger in the city than the Quakers, Lutherans, Baptists, and Protestant Episcopalians, are the largest Protestant communion there.

One of the pleasing incidents connected with the raising of relief funds for the San Francisco sufferers has been the contribution of their pennies by the newsboys of Boston, Philadelphia, and other cities. The impulse to philanthropy is by no means the monopoly of the well-to-do or the over-rich. Of course in many cases these outpourings of money, whether of pennies or dollars, is spasmodic, and many who are now gaining a passing notoriety for large sums given to San Francisco, which are "acknowledged" in the papers, never give a cent to the religious or missionary causes to which Christian people are

without advertisement giving all the while. Nevertheless, it is always pleasant to see a man generous when he might be mean, and spasmodically public-spirited though he is generally self-centred. The aim should be to convert spasmodic into systematic philanthropy.

The Commission on the Consolidation of the Publishing Houses, which was in session for several days at Buffalo, N. J., and adjourned, April 27, gave out this statement for publication: "The commission unanimously voted to continue the publishing work at Cincinnati and New York with modifications in the present plan, these modifications involving a concentration of certain parts of the publishing work at Cincinnati and other parts at New York. It also decided there should be one general publication agent to have supreme control, and a committee was appointed to formulate a general plan, which will be presented to the commission at a subsequent meeting for final determination."

A project is on foot in England to found a University at Bristol, the sum of \$150,000 having been already subscribed toward the enterprise. In the course of an address recently delivered by Ambassador Reid at a meeting when this project was under consideration, the veteran journalist declared that while in England the tendency of university courses is more and more in the direction of scientific and technological knowledge, in America the belief is growing that it might be of advantage to give greater attention to old studies, pure scholarship, and literature. "In my belief," said Mr. Reid, "the time can never come when spiritual things will not outweigh those merely material." This is true testimony, and should be received with respect, coming from such a man.

We are gratified to read in the *Western Christian Advocate* that: "Northwestern University wheels into the line of reform, and issues its edict that football as played at present is prohibited for a period of five years."

## THE CONFERENCES

### NEW ENGLAND CONFERENCE

*Boston Preachers' Meeting.* — Dr. Philip L. Frick delivered an address, on Monday morning, upon "Methodist Doctrinal Standards and the Historicity of Genesis," to a good audience, which greatly enjoyed it. He was scholarly, comprehensive, and modern. Next Monday, Mr. John Z. White, lecturer of the Henry George Lecture Association, will speak on "The Single Tax."

#### Boston District

*Boston, Bromfield St.* — A social and devotional meeting is announced for Friday evening, May 4, which all interested in making this church a more vital force in the religious life and work of the city, are urged to attend and bring suggestions. Rev. C. H. Stackpole, the pastor, preached on successive Sunday evenings at South Lawrence and Temple St., and will give the Epworth League anniversary address at Central Church, Brockton, May 13. A reception will be given the pastor and wife on Wednesday evening, May 9. The address of the pastor is 59 Bernard St., Dorchester. Tel. 6764.

*Worcester, Laurel St.* — The return of Rev. W. A. Wood and wife for the second year was recognized by a pleasant reception given by Mrs. Fred M. Ames. About one hundred people were present. Mr. Wood was presented a box of handkerchiefs, and Mrs. Wood was given "a shower of linen." Refreshments were served. Such an event makes a happy starting of the new year.

*West Roxbury, Wesley Memorial.* — Rev. J. Frank Knotts and wife have already won the

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love and respect of their people. On Easter Sunday a large audience listened with great profit to his sermon on "Immortality." The ladies of the church are busy renovating the parsonage. Tuesday evening, April 24, under the auspices of the Ladies' Aid Society, a formal reception was extended to the pastor and his wife. In the receiving they were assisted by Mrs. E. Baxter, president of the Ladies' Aid. Words of welcome were extended on behalf of the church by Mr. H. Loranus Davis. Miss Edith May Dorchester, the three year-old daughter of Mr. and Mrs. C. O. Dorchester, presented Mrs. Knotts with two beautiful bouquets, one from the Ladies' Aid Society, and the other from the King's Daughters Circle. Rev. E. S. Meredith, minister of the Unitarian Church, gave greetings in behalf of the pastors of the community. It happens that Mr. Meredith and Mr. Knotts were classmates and fraternity brothers in their college days. Mr. Knotts responded feelingly to the cordial welcome given. After a short entertainment of fine merit refreshments were served. The ushers were the Misses Elizabeth M. Bassey, Agnes Borden, Emma Hathaway, and Laura Woods.

#### Cambridge District

*Charlestown, Trinity.* — The new Conference year opens auspiciously, with large congregations and encouraging spiritual interest. The parsonage has been visited by painters and paper-hangers, and presented an attractive appearance to the new comers. A reception was extended the new pastor, Rev. A. M. Osgood, wife and family, Wednesday, April 25. The spacious vestries of the church were well filled. Rev. Philo W. Sprague, rector of St. John's Episcopal Church, and Rev. John Evans, pastor of the Universalist Church, conveyed the greetings of the other churches. B. Frank Hatch was acting master of ceremonies. George

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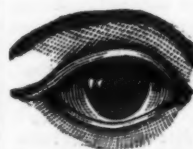
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W. Smith, of the official board, spoke cordially for the church, Andrew Walls for the Sunday school, Mrs. S. E. Morrison for the Ladies' Aid Society, and Arthur F. Macey for the Epworth League. Two letters were read by Miss Carrie Dickey, recording steward of the official board, one coming from the Gloucester Parsons' Club, telling of their deep regret at the departure of Mr. Osgood from their city, where he has been four years, and the other letter from Rev. and Mrs. Raymond F. Holway, of Harvard Street, Cambridge, who were in charge here from 1898 to 1903. A handsome bouquet of roses was presented to Mrs. Osgood on behalf of the Ladies' Aid Society by Miss Helen Maxwell. After all had been introduced to the receiving party by six young men, ushers of the church, refreshments were served by a corps of six young ladies under the direction of Mrs. N. M. Woods and Miss Grace Baldwin. Dr. Woods' orchestra furnished a delightful musical program, and Miss Florence Bigelow rendered several fine vocal solos. The vestry was artistically arranged with rugs, palms, and several shaded banquet lamps.

#### Lynn District

*Everett, Glendale.*—Fully 400 people gathered at the church, Wednesday evening, April 11, to say farewell to Rev. and Mrs. J. M. Shepler, who have been the faithful and successful leaders of this church for the last six years. Mr. S. T. LeBaron spoke of the work and worth of the pastor and wife, and, on behalf of the church, presented to them a beautiful silver service of eight pieces, and also gave to each of the children, Rex and Dwight, a five-dollar gold-piece. Mr. Hannibal Hamlen presented two bouquets of red and yellow orchids, each consisting of fourteen blossoms, and each blossom holding in its centre a crisp one-dollar bill. Mr. Shepler responded most happily. Remarks were made by Rev. G. H. Spencer and by Rev. Mr. Hughes of the Baptist Church.

*Salem, Wesley Church.*—The new year opens well for the Sunday school. Mr. A. F. Titus, the superintendent, is giving the stimulus of efficient leadership. His aggressive and resourceful methods contribute toward a wholesome enthusiasm and a sustained interest in the work. An enterprise that promises substantial advantage is the normal class, that meets regularly after the Friday night prayer-meeting. Mr. E. G. N. Holmes, of Boston University School of Theology, has been secured as teacher. The attendance of the teachers and older members of the school has been most gratifying. Permanent results for good must come from this systematic Bible study. Rev. Wilbur N. Mason, pastor.

*Reading.*—The last Sunday evening service of the pastorate of Rev. W. W. Bowers was attended by 500 people, which was a good testimony to the retiring pastor's popularity. On the evening of April 13 a largely attended farewell was given. Mr. Bowers was presented a purse of \$60 by friends in the church, a card catalogue by his Y. M. C. A. Bible class, and a card-case and pocketbook by his Sunday-school class. Mrs. Bowers was given a beautiful cut-glass dish by the missionary society. "The king is dead, long live the king." So just a week later the public reception of the new pastor, Rev. E. B. Marshall, and his family took place. This was also largely attended, and was a delightful occasion. The new year opens well. G. F. D.

#### Springfield District

*Springfield, Trinity.*—The fourth year of the present pastorate closed with much to encourage the Methodists of Trinity and Springfield District. Trinity proved to all unprejudiced persons that the pastor and church membership can conduct a year of evangelism and make it very successful. Trinity has no objection to evangelists, but Dr. Antrim had the conviction, and he made others have it, that there was a distinctive and evangelistic work for the church herself. From a statistical point of view the wisdom of Trinity's methods is clearly seen. The fifth year opens grandly, and we shall watch Trinity with great interest during the next twelve months.

*Westfield.*—Here a plan similar to, but different from, that of Trinity has been followed. In each church there has been no evangelist. In each the pastor has been endeavoring to work through the church. In Trinity special meetings have been conducted, but in Westfield pas-

tor and people have depended on the regular services. The year closed, Trinity having taken five more on probation than Westfield. The question that confronts the two churches is this: Does it pay to rally the forces for a month of exhausting work, or is it better to push the work steadily for the twelve months? Individual churches must carefully consider local circumstances and conditions.

Prof. George W. Winslow, son of Rev. G. G. Winslow, of the East Maine Conference, is principal of the Normal Training School of Westfield. For years he has won a reputation for carefully training the young people to sing. Recently he has taken the children and youth of the Methodist Episcopal Church, and, aided by a few of his pupils, rendered in a praiseworthy manner the pleasing operetta, "Little Red Riding Hood and the Wolf." The success has been very marked. Prof. Winslow netted a goodly sum of money by this entertainment, which he is to expend on the choir of the Methodist Church.

*Ware.*—The third year opens successfully. The reason is not hidden: The pastor was out calling within an hour after he arrived home from Conference. On Easter morning thirty-six gathered for sunrise meeting, twenty-eight of whom gave a testimony in the early service. Rev. John Wriston is not only held in high regard by this church, but is cordially welcomed by the townspeople. The Town Study Club has wisely elected him chairman of the executive committee.

*Easthampton.*—Well may the people of this church and community congratulate themselves. The pastor, Rev. W. I. Shattuck, after serving the church and town faithfully for seven years, ought to have accepted a stronger and more remunerative appointment. He was entitled to this; but the Easthamptonites made him believe that duty called him to return for another year. That was enough. When duty calls, or when Mr. Shattuck thinks it calls, he is ready to make any sacrifice necessary. He did this at the last Conference. He was earnestly and urgently invited to a larger and more influential church, but he refused it and its larger salary, and is with us on the Springfield District again. We are all selfishly glad, for we did not wish to lose him; but some of us think it was a duty he owed himself to take a step upward. He will have a grand year. Of that we have no doubt.

*Monson.*—The Sunday-school and Epworth League have presented the church with one hundred copies of the new Hymnal. All services of the church are to use the Hymnal. Here is a suggestion for all our churches. The Ladies' Aid Society has purchased a new range for the church kitchen, provided a new Brussels carpet for the parsonage, and is making provisions for other improvements. Harry W. Bugbee, author of "Echoes from the Forest" and other poems, has been giving, with great profit to the young people, a series of talks on "Emerson" before the Epworth League.

*Ludlow.*—Southampton loses Rev. F. W. McConnell, but Ludlow gets him, and Springfield District holds him. The work accomplished at Southampton has been little short of phenomenal. He literally swept Southampton Methodism clear of all indebtedness,—an impossible task in the minds of the people of this goodly town twelve months ago. Now, is he going to do the same for Ludlow? See here! Is it right to take young men possessed of the mental powers of the McConnells and keep them drubbing away at finances?

*The Kaleidoscope.*—Great are the mutations of our itinerancy. Springfield District has emerged from the Conference with honor, joy and sorrow. Some of our best men did not show up at the first Preachers' Meeting. They were bowing round the Golden Dome. We miss them. They were ours—so we thought—but they are gone. Others have come, and to them we extend the glad hand. Higgins of Chicopee, Dwight of Merick, West Springfield, Causey of East Longmeadow, Flewelling of Athol, Stratton of Enfield, and Butler of South Hadley Falls, are members of the Conference who have come to bless the Berkshires. This valiant host is to be aided by Miller of Charlemont, Reid of Fairview, Downey of North Dana and South Athol, Comstock of Southampton, Hartin of South Deerfield and West Pelham, Moore at Trinity, Springfield, Hudson of Wales, and Brownell of Mundale and Granville. This is the largest

amount of new blood that has been infused into the veins of Springfield District since Dr. Richardson became presiding elder. A prophecy: This new life will be perfectly assimilated, and we shall have a grand year all through the western part of Massachusetts.

*Feeding Hills.*—The corner stone was laid with impressive ceremonies on Sunday, April 22. The presiding elder gave one of the best addresses ever heard by the writer at this kind of service. Rev. W. C. Townsend offered prayer. Rev. Arthur Titcomb, of the Congregational Church of Feeding Hills, and Rev. O. E. Davis took part in the services. The pastor, Rev. D. B. Aldrich, presided with grace and dignity. The church building will be completed before the first of September. Mr. E. R. Lay, the munificent donor, is superintending the work, and when everything is finished we shall have a perfect church, free from debt, and furnished from pulpit to vestibule. C. E. DAVIS.

## V. E. SOUTHERN CONFERENCE

### Merwick District

*Rockville.*—The church in this place has lost one of its most prominent members in the death of Mr. Lewis A. Corbin. He began life in a humble way with practically nothing, in his boyhood working on a farm, then becoming a stone-cutter, in 1851 engaging in mining in California, and later with Mr. Cyrus White engaged in the manufacturing envelope business, which became the largest concern of the kind in the world. In 1898 Mr. Corbin retired from the business. For many years he had been a man of great prominence in connection with the business interests of Rockville, and had accumulated much property in business blocks and tenements. He was a prominent member of the Methodist Episcopal Church and for many years president of the board of trustees, and by large gifts had greatly assisted the church in its financial operations. Mr. Corbin's funeral was attended at his residence, April 25, by Rev. W. S. MacIntire, pastor of the church, and Rev. J. R. James. As the body was borne to the grave the bell of the Methodist Episcopal Church tolled eighty-three times—the years of the deceased.

*Manchester.*—The new Conference year begins with all the bills paid and some money in the treasury. At the formal reception tendered the pastor, Rev. W. F. Taylor, a purse of \$45 and a box of about forty letters of personal welcome were given him. The pastor then presented Mr. E. A. Brownell with a purse of \$18, the gift of the Epworth League, of which Mr. Brownell was the president.

*Burnside.*—On Wednesday evening, April 25 a large company, consisting of the members

## FOUND OUT

### A Trained Nurse Discovered its Effect

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes-barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks, after using Postum, I found I was much benefited, and finally my headaches disappeared, and also the indigestion."

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used."

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness."

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes, and served with cream, when it is certainly a delicious beverage."

"There's a reason" for Postum.



of the church and congregation, assembled in the parlors of the church to give a formal welcome to their new pastor, Rev. J. H. Allen, and his family. The program of exercises was a very good one, and was well executed. Mr. W. S. Jarman, in behalf of the church, gave an address of welcome, and Hon. James S. Forbes welcomed Mr. Allen to the community and town. A violin solo was rendered by Miss Christine Wehrlen, and excellent vocal solos were given by Mr. Lawrence S. Forbes, Miss Jennie L. Forbes, Mrs. F. C. Gould, and Miss Winnie Merrill. Mr. Vincent Freeman was the able accompanist. The pastor responded very happily to these addresses and tokens of welcome on his return to this field after an absence of fifteen years, expressing his high appreciation of the many words and acts of kindness shown him, and his desire that the Conference year might be a prosperous and fruitful one for both pastor and people. The church parlors looked very pretty with their decorations. Mrs. Allen was presented with a beautiful bouquet of flowers. Ice cream and light refreshments were served. The occasion was one of unusual interest and pleasantness, and the outlook for a good year is excellent.

**Manchester.**—On Wednesday evening, April 18, a large and interested company of the friends and parishioners of Rev. W. F. Taylor, pastor of the church, assembled in the vestry to give a formal reception to him and his family as he enters upon the third year of his pastorate. A purse of gold was presented to Mr. Taylor, the presentation address being given by Mr. E. A. Brownell, a local preacher of this church. An address of welcome was given by Mr. E. A. Laydall. A very pleasant musical and literary program was executed, several persons taking part, and each contributing much to the entertainment of the company. The pastor starts out on the work of the third year under favorable auspices, and should succeed in making this the best of all. Mr. Brownell was also the recipient of a purse of money at this reception to Pastor Taylor. He is about to leave this place to take the pastorate of a church in another part of the Conference. The local church, and the neighboring churches as well, will regret his removal, as he is an excellent worker, and has supplied many pulpits in the vicinity of Manchester with great acceptability and profit to the congregations that have had the

benefit of his services. We shall expect him to succeed in his new field of labor.

**Moosup.**—Rev. John L. Wheeler, whose last pastorate was East Blackstone, has entered upon his duties in this church with prospects of a good year and a successful pastorate. He has been cordially received, and will find himself in the midst of a warm hearted people, who will do all in their power to make things go with animation, and secure, also, good results of their united efforts.

**Dancton.**—The new pastor, Rev. Ralph S. Cushman, gave the people his first sermon, April 8. Mr. Cushman comes to this church and district from Acushnet in the New Bedford District, where he built a new church during the second year of his pastorate costing about \$10,000, being dedicated free from debt. His native place is Poulitney, Vt., and he is a graduate of Wesleyan University in the class of 1902. This is his third pastorate. The pastor and people are expecting a year of prosperity.

**Easter Services** were held in most of our churches, and in some cases with a very elaborate musical program, closing the day with a delightful Easter concert in which the voices of children were prominent in singing the praises of the risen Christ. The morning was a very stormy one, but the people attended the services and greatly enjoyed the blessings of the day.

**Personal.**—Rev. J. H. James, of Rockville, lecturer for the Connecticut Temperance Union, has been engaged by Mr. T. H. De Coudres, superintendent of public schools in East Hartford, to give a series of half-hour talks on "Good Citizenship" before the higher grades of the schools throughout the town. This gives Mr. James a great opportunity for usefulness, and he has already entered upon the work.

X. Y. Z.

#### New Bedford District

**Dighton.**—Just before Conference about \$250 was expended on the church in shingling and in renovating the library and kitchen. Mr. Earl S. Ashley, a much-esteemed charter member of the church, now in advanced years, has given the Conference board of trustees \$500, the income to be used for current expenses of the Dighton church. This church regrets its great loss in the departure of Superintendent S. C. Hutchinson, who began his duties with the Wayland schools the first of April. Both he and Mrs. Hutchinson have been devoted members of the church, influential and active workers, whose places it will be difficult to fill. After four years of delightful service in this charge Rev. E. W. Goodier has removed to Fall River, and Rev. John Pearce has actively begun the pastorate of Dighton and Somerset churches.

**Somerset.**—After years of great discouragement on account of business depression affecting all the churches, a new company has bought the old Leonard works and several families of the new concern have already arrived in town, and the Methodist Church has the assurance of their attendance and support. It looks at present as if a new life has come to the Methodist Church and the town.

**New Bedford, Howard.**—Promptly following the close of Conference, Rev. George H. Bates, pastor, was given a reception by the members of his congregation. A large company was present at the church, where the reception was held, and a pleasant evening was enjoyed. Brief speeches were made by Revs. Joseph Cooper, M. B. Wilson, S. F. Johnson and H. A. Ridgway, and Mr. Bates responded to their words of welcome. Readings and vocal solos were given by several members of the church. Mrs. Bates was presented a beautiful bouquet by the ladies.

**New Bedford, Pleasant Street.**—There was a large gathering at the reception given to Rev. and Mrs. H. A. Ridgway. Remarks were made by Revs. George H. Bates, Joseph Cooper, R. S. Moore, Elijah Smith, and M. B. Wilson. Mr. Ridgway responded. The musical portion of the entertainment included orchestral music by an orchestra composed of members of the church. The graphophone was in charge of Charles E. Vaughan.

**Bourne.**—A hearty reception was accorded Rev. F. L. Brooks upon the commencement of his third year's pastorate. The exercises consisted of introduction by Mr. W. W. Phinney, address of welcome by E. S. Ellis, response by the pastor, singing by Mrs. Charles H. Phinney and Rebecca Bourne, recitations by Doris El-

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Cures colds quickly  
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Pike's Toothache Drops  
Cure in One Minute.

bridge and Gertrude F. Wing. A collation followed.

**Sagamore.**—The late E. C. Swift, who was born in Sagamore, left to the church here \$5,000, and \$2,000 to the local Cemetery Association.

**North Dighton.**—The Easter sale of the "Lend a Hand Club" was successful. On the same evening the club presented the church a set of pulpit chairs, the presentation address being made by Presiding Elder Ward. This is the last of a series of gifts—an outside light at the entrance of the church, a communion table, and a set of individual cups for communion.

**East Falmouth.**—On the third Sunday there was a rededication of the church here. The roof has been renewed, and the walls and ceiling of the auditorium have been covered with ornamental steel which has been tastefully colored in tints of buff, salmon, blue and olive, with a most harmonious and restful effect. The woodwork has been painted and new chairs provided for pulpit and choir. These, with some minor repairs, were made at a cost, including labor given without charge, of \$570. Nearly all this had been raised and paid before the reopening, and a sum sufficient to complete payment in full was pledged before the service closed. The sermon of the occasion was preached by Rev. L. E. Taylor, retiring pastor, under whose direction the improvements were made. The service was in charge of the pastor, Rev. C. H. Pease. Revs. M. S. Stocking and H. C. Leavenworth, pastors at Falmouth and West Falmouth, assisted, and the act of rededication was performed by Presiding Elder Ward, who preached at the evening service.

**South and East Harwich.**—The rededication at East Harwich has already been reported in the general columns of the HERALD. Rev. J. S. Bell and his happy people are entering upon the new year with expectations for other victories.

**Wareham.**—A new bell has been ordered, and carpenters are putting the belfry in readiness to receive it as soon as it arrives.

**Sandwich.**—Mrs. Nancy C. Fish, quietly celebrated her 88th birthday recently, at her home here. She is the widow of Rev. John S. Fish, who for thirty years filled appointments in various places in the New Bedford District. The Sandwich Glass Company is preparing to enter extensively upon the manufacture of electrical goods and blanks. It is hoped that the enlargement of this factory may add to the congregation of our church. After considerable parsonage renovation Rev. H. W. Brown is settled, and actively at work among this cordial people.

**Fall River.**—Easter texts or subjects: First Church, "The Incidents of Resurrection Week;" St. Paul's, "An Easter Attitude;" Summerfield, "He is Risen;" Quarry St., "Christ is Risen;" Brayton, "Blessed be the God and Father of our Lord Jesus Christ;" North, "I am the resurrection and the life."

**Cape Cod.**—Churches from Buzzard's Bay to Provincetown are co-operating in the distribution of an illustrated pamphlet, descriptive of this delightful section for summer rest and vacation. A pamphlet will be sent to any interested person, on request, addressed to Rev. H. W. Brown, Sandwich, Mass. C. H. S.

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## EAST MAINE CONFERENCE

Reported by REV. C. A. PLUMER.

**T**HE usual examinations of the under-graduates were conducted on Tuesday.

At 4 P. M. the examiners, classes and others were addressed by Dr. T. S. Henderson on "Aggressive Evangelism."

In the evening Bishop W. F. Mallalieu delivered an address upon "Our Secondary Schools in New England."

## WEDNESDAY

The 59th session of the East Maine Conference opened in the Union Church at Vinal Haven at 8 A. M. for the devotional service, led by Bishop Mallalieu.

At 9 o'clock Bishop D. H. Moore opened the Conference with the administration of the Lord's Supper, being assisted by Bishop Mallalieu and the presiding elders.

A. L. Nutter was elected secretary, with W. C. Baker and A. D. Moore assistants.

O. G. Barnard was elected statistical secretary, and C. F. Smith, J. F. Thurston, and L. L. Harris were made assistants.

John Tinsling was elected treasurer, and B. W. Russell assistant.

The Conference voted to meet at 8 15 and adjourn at 11.45, the first three quarters of the hour to be a devotional service.

Bishop Mallalieu and Dr. T. S. Henderson were introduced.

The standing committees nominated in April, 1905 were elected.

The 221 Question, "Who are the Supernumerary Preachers?" was taken up. C. B. Morse was located at his own request. H. E. Stetson and F. W. Towle were made effective. J. H. W. Wharf, W. W. Ozler, E. V. Allen and D. H. Sawyer were continued supernumeraries.

S. H. Beale, E. M. Fowler, L. D. Wardwell, E. A. Glidden, J. N. Marsh, J. A. Morelen, T. R. Pentecost, J. R. Baker, J. D. Payson, J. W. Day, J. H. Barker, Charles Rogers, G. G. Winslow and Malry Kearney were passed in character and continued in the superannuated relation.

The character of F. L. Hayward, of D. B. Dow, and of T. F. Jones, presiding elders, was passed and each reported the work of his district, showing that faithful and useful work had been done. A substantial golden token of appreciation was presented to T. F. Jones, who has completed a full term of service on Rockland District.

The fixing of the place for the holding of the Conference in 1907 was referred to the presiding elders, with power.

The Conference voted to welcome to its pulpits the pastor of the church at Presque Isle to present the needs of the work there.

Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced and addressed the Conference, and presented a check for \$120 from the Wesleyan Association for the benefit of the Conference claimants.

Rev. F. H. Morgan, Mrs. N. W. Bass, Mrs. F. A. Patterson and C. R. Magee of the Book Depository were introduced. A check for \$770 from the Book Concern for Conference claimants was received, and \$22 from the Chartered Fund.

Notices were given, and Conference adjourned with the doxology, and benediction by G. G. Winslow.

In the afternoon the anniversary of the Woman's Home Missionary Society was held, Mrs. A. E. Luce presiding. The address was by Mrs. N. W. Bass. After this Bishop W. F. Mallalieu addressed the audience, his subject being, "Common Sense in the Ministry." Dr. T. S. Henderson continued the discussion of Aggressive Evangelism.

In the evening the anniversary of the Board of Church Extension was held, Rev. A. E. Morris presiding. Addresses were given by Rev. Norman LaMarsh and Bishop Moore.

## THURSDAY

Conference met at 8.15. The devotional service was led by Chaplain D. H. Tribou. Bishop Moore called the Conference to business at 9, and the journal of yesterday's session was read and approved.

S. H. Beale was invited to a seat on the platform.

C. A. Plumer reported that the Conference is authorized to draw upon the trustees for \$400 for Conference claimants, and \$90 for Domestic Missions.

C. A. Plumer presented the report of the committee to which the work of the Methodist Episcopal Church in Lincoln was referred for consideration, recommending that the work be continued and most heartily supported.

The committee on Marriage and Divorce reported, and the report was adopted.

N. R. Pearson, in behalf of the preachers of Bucksport District, presented a watch to F. L. Hayward, presiding elder of said district, who is to be transferred from the Conference.

The transfer of H. I. Holt to the Maine Conference was announced.

The 13th Question was taken up, and the preachers upon the Bangor and Bucksport Districts passed in character, each reporting as required by the Discipline.

The 5th Question was taken up, and C. S. Smith was continued in the studies of the second year. J. D. McNair and S. A. Bowles were continued on trial in studies of the fourth year.

The 11th Question was asked, and C. S. Otto was elected to deacon's orders.

Rev. L. D. Evans, fraternal delegate from the Conference of Congregational Churches of Maine, was introduced and presented the greetings of his church. Bishop Moore responded in behalf of the Conference.

M. F. Bridgman and Geo. H. Hamilton were granted a supernumerary relation because of ill health. The secretary was requested to write to these brethren in the name of the Conference.

Prof. F. E. Bragdon, president of the Conference Seminary, was introduced and addressed the Conference. The report of the visiting committee of the school was presented by E. H. Boynton, affording an encouraging review and outlook for the school.

Bishop Mallalieu spoke respecting the work before the Conference, and in the interest of the Conference Seminary.

C. A. Plumer presented the following resolution, which was adopted:

Resolved, That we heartily appreciate the expressed interest of Bishops D. A. Goodell and W. F. Mallalieu in the welfare of the East Maine Conference Seminary, and invite and welcome their advice and co-operation in any efforts to be made to raise funds to improve the buildings, to provide other and needed buildings, and to increase the endowment of the institution.

Adjourned with the benediction and doxology.

In the afternoon the anniversary of the Woman's Foreign Missionary Society was held, H. B. Haskell presiding in the absence of the president of the Society. The service consisted of music, prayer, and an address by Bishop Moore.

Immediately following the address Dr. T. S. Henderson continued the work of Aggressive Evangelism.

The reception of preachers' wives was held at the home of Capt. E. W. Arey at the same hour.

Rev. B. F. Simon, Ph. D., preached the

## A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 84 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

Conference sermon in the evening. It was worthy of the Conference, of the occasion, and of the man.

## FRIDAY

Conference met at 8.15, Bishop Moore presiding. The devotional service was led by Norman LaMarsh.

The journal was read and approved. Robert Sutcliffe was selected to publish the Conference Minutes.

Voted to print in the Minutes so much of the bylaws of the trustees of Conference as refers to the treasurer and auditor.

H. W. Norton presented a report from the members of the Interdenominational Commission.

J. D. Tripp, E. L. Wall, F. E. Smith and J. D. MacNair were introduced, properly recommended, and admitted on trial. C. F. Beebe was continued on trial.

J. F. Alvey, J. O. Rutter and J. W. Norris were admitted into full membership. E. S. Burrill, O. S. Smith and C. S. Otto were left without appointment to attend school.

H. W. Norton was elected a member of the Interdenominational Commission.

W. E. Green was readmitted.

W. L. Bradeen was admitted into full membership, his ordination was recognized, and he was placed in the class of deacons.

Voted hereafter to poll the traveling expenses of the members of the Conference, each member to pay an equitable apportionment.

S. M. Bowles, C. W. Wallace and J. W. Norris were well reported and advanced to the studies of the fourth year.

T. W. Hunter was continued in the studies of the fourth year.

J. N. Atwood, C. L. Hatch, Joseph Jackson and W. E. Green were reported and elected to elder's orders.

J. D. MacNair, a deacon in the local ranks, was properly recommended and elected to elder's orders.

H. W. Norton, G. E. Edgett, G. G. Winslow, J. W. Day and C. H. Johnson were selected triers of appeals.

H. G. McGlaulin was appointed to preach the Conference sermon in 1907.

The Conference Board of Church Extension, the Conference Board of Deaconesses, members of the New England Deaconess Association, and the Conference Boards of Church Location were elected.

B. F. Simon, A. E. Morris and C. Garland were appointed to fill vacancies in the board of examiners.

T. W. Fessenden presented the report

## Cancer Microbs Said to Have Been Discovered

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula, and all skin and womb diseases. Address Dr. Bye, Cor. 9th and Broadway, Kansas City, Mo.

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of the committee on Domestic Missions, which was adopted.

Dr. T. S. Henderson represented the work of the commission on Aggressive Evangelism.

T. W. Hunter was granted a supernumerary relation.

The doxology was sung, and benediction pronounced by S. H. Beale.

In the afternoon the Temperance anniversary was held, Jos. O. Rutter presiding. The address was by Rev. E. H. Chapin, of Rockland, pastor of Governor Cobb, who voiced the sentiment of the Conference in its support of the Governor in the enforcement of all the laws found in the statute book of the State.

This address was followed by the review of deaconess work, the speakers being Mr. T. A. Hildreth, of Boston, and Mrs. F. A. Patterson, of Everett.

Dr. T. S. Henderson continued the subject of Aggressive Evangelism.

In the evening Bishop Moore lectured. Yes, lectured for two hours! Subject, "Chemulpo, or What an American Saw of the Russo Japanese War." Have you heard? Then I need not describe. Have you not heard? Then a brief report will be too tame. Hear! Hear!

#### SATURDAY

The Conference met at 8.15, Bishop Moore presiding. The devotional service was led by R. A. Colpitts.

The stewards reported, and their report was adopted.

The standing committees for 1907 were nominated.

Rev. S. H. Beale, a superannuated member of the Conference, spoke, by request, to the Conference.

The treasurer reported.

The committees on Benevolent Claims, Church Literature, Temperance, Church Extension, Church Insurance, Education, Freedmen's Aid and Southern Education Society, Sabbath Observance, and Sunday-schools, reported, and each report was adopted.

Mr. T. A. Hildreth was introduced and called attention to the deaconess work.

The class admitted into full connection was called to the altar and addressed by Bishop Moore.

J. D. Payson asked and was granted a location.

C. A. Plumer presented the following resolution, which was unanimously adopted.

*Resolved*, That the East Maine Conference approves the recommendation of Bishop W. F. Mallalen that an effort be made to increase the endowment of the Conference school to \$200,000, and \$50,000 for the improvement of the buildings and to erect new buildings, and recommends that the trustees of the school prayerfully consider this recommendation and formulate plans to perfect this end.

The statistical secretary reported.

Dr. J. T. McFarland, of the Sunday School Union, was introduced, and presented the work of the Union and Tract Society.

Dr. E. M. Taylor, one of the field secretaries of the Missionary Society, was introduced and presented the work of the Missionary Society.

Notices were given, the doxology was sung, and benediction bestowed by Dr. McFarland.

The Conference, responding to an invitation from the citizens of Vinal Haven, assembled at the noon hour in Memorial Hall to partake of a fish dinner. To appreciate the dinner and the after dinner speeches one needed to be there.

After dinner the Conference assembled in the church and listened to Dr. J. T. McFarland as he told of "The Old Book and the New Man."

Again Dr. T. S. Henderson presented the subject of Aggressive Evangelism.

The anniversary of the Sunday School Union was held in the evening, with address by Dr. J. T. McFarland.

#### SATURDAY

The Conference was called to business, Bishop Moore presiding.

The committee upon the work of the American Bible Society reported, and the report was adopted.

Nominations of visitors to educational institutions were made, and the nominees were elected.

The report upon deaconess work was presented and adopted.

C. A. Plumer reported two vacancies in

the board of stewards, which W. A. Luce and I. H. Lidstone were elected to fill.

The committee on Missions reported, and the report was adopted.

The transfers of J. E. Lombard, J. L. Pinkerton, F. L. Hayward, H. I. Holt, and S. A. Bender were announced.

The committee on resolutions were allowed the privilege to read their report at the close of the Sabbath evening service.

The journal was read and approved.

The Conference joined in song, C. A. Plumer led in prayer, and Bishop Moore addressed the Conference in a few parting words and announced the appointments.

#### SUNDAY

The love-feast at 9 A. M. was led by J. W. Day. Prayer was offered by C. A. Plumer and F. L. Hayward.

At 10.30 Bishop Moore preached upon the "Choice of Moses." The wisdom of that choice was so unfolded as to persuade and fill the listener with the desire and purpose to walk in the same path.

In the afternoon Dr. McFarland preached upon the harvest and the reapers.

After the sermon the memoirs of Mrs. Annie T. Helmershausen and Katherine D. Tribou were read.

The ordination service followed, when J. F. Alvey, W. A. Hanscom, and C. S. Otto were ordained deacons, and W. E. Green, J. D. MacNair, Joseph Jackson, C. L. Hatch, and J. N. Atwood were ordained elders.

In the evening Dr. E. M. Taylor delivered a missionary address.

The following are the appointments:

#### Bangor District

D. B. Dow, Presiding Elder.

P. O., Oldtown, Me.

Allon and Argyle, Supplied by Elisha Sawyer  
Atkinson and Sebek, J. W. Price

#### BANGOR:

First Church, B. F. Simon  
Grace Church, T. W. Fessenden

Brownville and Henderson, J. O. Rutter

Caribou, Fred Palladino

Carmel and Levant, Supplied by T. S. Ross

Corlona, F. W. Brooks

Danforth, J. A. Weed

Dexter, B. G. Seaboyer

Dover, H. W. Norton

East Corinth Circuit, C. W. Lowell

Easton, J. T. Moore

Forest City, To be supplied

Fort Fairfield, C. H. Raupach

Greenville Junction, A. D. Moore

Guilford, T. F. Jones

Hodgdon, C. E. Jones

Houlton, A. H. Hanscom

Howland and Montague, Sup. by Jos. Stopford

Kingman and Prentiss, Sup. by J. H. Barker

Limestone, Wm. E. Greene

Lincoln, Supplied by Fred McNeil

Linnens, Supplied by C. E. Jones

Mapleton, Supplied by G. L. Pressey

Mare Hill, Supplied by W. H. Dunham

Mattawamkeag, Supplied by H. P. Taylor

Milo Junction, Supplied by J. W. Price

Monticello, J. W. Norris

Newport, M. S. Hill

Orono, Norman La Marsh

Oldtown, A. L. Nutter

Patten, E. L. Wall

Presque Isle, Albert Hartt

Ripley, Supplied by B. G. Seaboyer

Sangerville, Supplied by T. F. Jones

Sherman, To be supplied

Smyrna Mills, J. F. Alvey

Vanceboro, C. L. Hatch

Washburn, J. H. Irvine

E. S. Barrill, O. S. Smith, C. S. Otto, left without appointment to attend one of our schools; members of Oldtown quarterly conference.

#### Bucksport District

H. B. HASKELL, Presiding Elder.

P. O. Address, Stonington, Me.

Alexander, W. L. Bradeen

Bar Harbor, L. L. Hanscom & W. A. Hanscom

Belfast, J. W. Hatch

Brewer, H. G. McGlaudlin

Brooksville, Supplied by W. A. Smith

Bucksport, J. W. Price, 2d

Bucksport Centre & E. Bucksport, J. W. Tripp

CALAIS:

First Church, John Tilling

Knight Memorial, G. E. Edgatti

Castine, A. E. Luce

Columbia Falls Circuit, S. M. Bowles

Cutler, Supplied by N. F. Atwood

East Machias Circuit, E. A. Carter

Eastport, C. W. Wallace

Eddington, D. M. Angell

Edmunds and Marion, J. F. Thurston

Ellsworth, J. P. Simonton

Franklin, Harry Lee

Gouldsboro & Prospect Harbor, H. W. Collins

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Swan's Island, J. D. MacNair  
West Tremont Circuit, A. B. Carter

Winterport, W. A. Luce

D. H. Tribod, Chaplain in United States Navy; member of Ellsworth quarterly conference.

H. E. Stetson to serve in the Wyoming Mission.

#### Rockland District

D. B. PHELAN, Presiding Elder.

P. O. Address, Waldoboro, Me.

Athens Circuit, L. G. March

Southbay Harbor, J. H. Gray

Bremen Circuit, E. S. Cudworth

Camden, E. H. Boynton

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East Boothbay, A. J. Lockhart

East Pittston Circuit, E. S. Gaban

Friendship and S. Waldoboro, C. F. Butterfield

Georgetown and Arrowsic, W. H. Powlesland

Harmony Circuit, L. G. March

Hartland, W. C. Buser

North and E. Vassalboro, R. A. Colpitts

North Waldoboro & Off's Corner, C. B. Bromley

Pemquid and New Harbor, C. H. Beebe

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San Francisco Emergency Fund of  
\$250,000

Appalling disaster by earthquake and fire has overtaken the citizens of San Francisco, Cal. Quick response for the temporary relief of the homeless thousands has been made from all over this land and from Americans in other lands. When the smoldering ruins will permit, business structures will rise again and mercantile pursuits will be resumed. But what of the churches? Altars are in ashes. The religious sanctuaries are destroyed. For the spiritual concern and the moral and religious well-being of the people the temples for the worship of Almighty God ought to be among the first structures to rise on the ruins caused by earthquake and fire. Our Methodist churches and Methodist people in San Francisco have suffered fatal losses, and their brethren and friends throughout our entire communion ought and will promptly and generously come to their rescue and help them restore their altars. A painful, imperative and unprecedented emergency is upon us, and every friend of stricken humanity, especially every Christian, ought to feel it a privilege to bear some financial part at whatever sacrifice in meeting this emergency.

The Board of Church Extension of the Methodist Episcopal Church, on April 24, 1906, set aside \$25,000 to aid in the reconstruction of the churches in San Francisco and in other places in California which have been destroyed by

earthquake followed by fire; and appeals to the Methodist public and to their friends to create an Emergency Fund at the disposal of the Board amounting to \$250,000. We appeal to all pastors to take collections in their churches and solicit contributions from individuals and speedily make this Emergency Fund of \$250,000 available as it may be called for. Personal subscriptions or church collections should be made payable to Samuel Shaw, treasurer, or to the Board of Church Extension. Let this aid be promptly furnished, that the Board and the beneficiaries may know the amounts to be depended upon for the immediate rebuilding of destroyed churches.

C. D. FOSS, President; C. C. MCCABE, Resident Bishop; J. M. KING, Corresponding Secretary; ROBERT FORBES, First Asst. Cor. Sec.; T. C. ILIFF, Additional Asst. Cor. Sec.; C. M. BOSWELL, Additional Asst. Cor. Sec.; SAMUEL SHAW, Treasurer; A. G. KYNETT, Recording Secretary.

W. F. M. S. — The regular executive board meeting of the New England Branch W. F. M. S., will be held in the Committee Room, 36 Bromfield St., Wednesday, May 9, at 10 a. m.  
MARY L. MANN, Rec. Sec.

## CHURCH REGISTER

## HERALD CALENDAR

Richmond (Me.) Camp-meeting, Aug. 10-20  
Ithiel Falls, Johnston, Vt., Aug. 24-Sept. 3

## Marriages

GREENFIELD — ANSTY — In St. Albans, Vt. April 18, by Rev. A. W. Ford, of St. Albans Bay, Isadore Greenfield and Nelly May Ansty, both of St. Albans.

EMERY — CLUFF — At Sanford, Maine, April 26, by Rev. Alex. Hamilton, George Augustus Emery and Sarah Frances Cluff, both of Alfred, Me.

WING — NELSON — At Sheepscot Me., April 25, by Rev. S. O. Young, Roswell A. Wing, of East Livermore, Me., and Georgia L. Nelson, of Alna, Me.

DAVIS — ALLEN — In Lawrence, at 71 Berkeley St., April 18, by Rev. G. W. Norris, Henry R. Davis and Lucy J. Allen, both of Lawrence.

SCHNARE — STEWART — In Gorham, N. H., April 11, by Rev. E. W. Kennison, Herbert Schnare and Lucy Agnes Stewart, both of Berlin, N. H.

WHEELER — MAKER — In Gorham, N. H., at the home of the bride, April 25, by Rev. E. W. Kennison, Herbert E. Wheeler, of Gilead, Me., and May E. Maker, of Gorham.

PREACHERS' AID SOCIETY. — The adjourned annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Episcopal Church will be held on Monday, May 7, at 4 p. m., in the Committee Room, 36 Bromfield St., Boston. In addition to the usual business of the annual meeting the appropriations for the beneficiaries of the Society for the current year recommended by the Preachers' Aid Committee will be considered.  
A. R. WEED, Sec.

W. F. M. S. — Semiannual meeting of Dover District Woman's Foreign Missionary Society at Methuen, Mass., Thursday, May 10. Sessions at 10.30 a. m. and 2 p. m. Mrs. C. D. Hills will tell some African Bible stories. Addresses by Mrs. Mary Warren Ayars and Mrs. G. F. Durgin. Lunch will be served at the usual price.  
MRS. GUY CHACE, Sec.

AVAILABLE SUPPLY. — The undersigned, as a supernumerary member of the New England Conference, was permitted, the last year, to spend many delightful seasons with his brethren in the churches as a supply. Forty-four years in the Gospel ministry has only intensified his interest in the things that pertain to the kingdom of the Lord Jesus Christ. Having survived the ills and perils of another winter, he is prepared to respond to any calls from his brethren.  
ALONZO SANDERSON,  
Hope Cottage, West Lynn.

GOLDEN JUBILEE RECEPTION. — There will be a Golden Jubilee Reception to Mrs. William Butler, at the Tremont St. Church, Boston, on Wednesday, May 9 at 7 p. m. At 7.45 Mrs. J. Ellen Foster, of Washington, D. C., will deliver an address.

PHI NU THETA. — The second annual banquet of Phi Nu Theta will be held in the private dining room at the South Terminal Station, Boston, Monday, May 7. Reunion, 5.30 p. m. Dinner, 6.30 p. m.

FOR SALE OR TO RENT, Hawkes Cottage, seven rooms, furnished, Bear Island, Lake Winnepesaukee; under large pines, near steamboat landing, good water, fine scenery, good boating, fishing and bathing. Inquire of Rev. Albert S. Hawkes, Wilson, Conn.

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THE CLAFLIN UNIVERSITY Quartet — Colored — that has charmed hundreds of audiences from Maine to California, will spend the Summer in New England in the interests of the endowment fund of the University. Engagements are solicited from churches, Epworth Leagues, Conventions, etc. Address,  
MRS. PROF. J. E. WALLACE,  
Advance Agent,  
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## OBITUARIES

The end at last! The journey is completed;  
The fear of failure and its dread were vain;  
Doubt has gone by; despair has been defeated;  
And pleasure presently will vanquish pain.

The early radiance, the east adorning,  
With gold and crimson glorified the sky,  
And told the coming of a grander morning,  
The longing gaze to greet and gratify.

And it is here. The wealth of Orient splendor  
Lay in the sun and never was withdrawn,  
But, in an effluence, divinely tender,  
The latter twilight broadens into dawn.

Conflict of conflicts that is won by losing!  
Tie that is strengthened by the severing knife!  
Day that dies not, but brightens at its closing!  
Sweet Revelation of the Book of Life!

— EDWARD N. POMEROY, in *Independent*.

**Goodwin.** — Rev. John Goodwin, a local elder, and member of Boston St. Church and quarterly conference, died at his home in Lynn, April 10, 1906, aged 87 years.

For twenty-five years he was a member of the New England Conference, joining April 27, 1867, the Conference being held in Lynn, and Bishops Hedding and Morris presiding. His preaching places included Oakdale, North Brookfield, Hardwick, West Springfield, Charlemont, North Grafton, Athol, Orange, Berlin, Princeton and Wales, Dudley, Lunenburg, Pelham, and other places. Mr. Goodwin, at one time, traveled a circuit with Rev. Ebenezer F. Newell. He was a good preacher and a faithful pastor. He had a revival gift, and in many of the places where he labored, especially in Lunenburg, many souls were added to the church. Since his location in Lynn, he had rendered valuable assistance in supplying at different times some of our smaller churches. He was a friend to all our ministers and was in hearty sympathy with them in their work. He was highly esteemed and beloved by all who knew him, and had the confidence of the church and community where he lived.

His extreme age and feeble health of late have prevented his attendance upon the means of grace, yet he took an active interest in the work of the church at home and abroad. As he drew near the end, he said: "I have come to the river. All is well, all is well." At another time: "Glory has begun below." Having his full reason to the last, he said to his wife: "We have to die but once; but dying is gain."

He had for a long time of years been a subscriber to ZION'S HERALD.

His funeral was attended from the Boston St. Church, Friday afternoon, April 13 the writer officiating, assisted by Rev. Dr. W. H. Meredith and Rev. F. G. Potter. Interment was in the beautiful Pine Grove Cemetery — the "Mt. Auburn of Lynn."

He leaves a wife and adopted daughter.

ALONZO SANDERSON.

**Pierce.** — S. Stillman Pierce, son of David and Sarah Eaton Pierce, was born in Searsport, Me., Sept. 4, 1823, and died in Everett, Mass., Oct. 28 1905.

Mr. Pierce was a whole hearted Christian and a staunch Methodist. Never was his place vacant in any service of the church when he was able to attend, and never was his voice silent when an opportunity was given him to speak for the Master. The Methodist Episcopal Church at Kesar Falls has profited much by the godly life and admonition of this faithful brother for many years, and he will ever be held in grateful memory by all who knew him.

Mr. Pierce has been out of health for many years, and during the last three he has been nearly helpless. He was tenderly cared for by his daughter Mary, who was with him to the last, and did everything that could be done for his comfort. He was not without his sorrows. His wife was an invalid for nine years, and during that time was unable to walk. She was

a great sufferer, and twelve years ago she passed to the unseen. He lost a son and a daughter after they had each reached the age of twenty. Two sons — David and George — and a daughter, Mary, survive him.

His last days were spent with his son George in Everett, where he experienced one of the greatest joys of his life. Through the influence of Rev. G. H. Spencer, pastor of the Methodist Episcopal Church, and his daughter Mary, he saw George converted to God. Mr. Pierce expressed his joy in the words of Simeon of old: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Just a few days after this he passed to his reward. We expect to meet our brother in the great hereafter. Until then we bid him an affectionate good by.

H. A. PEARE.

**Adams.** — Mrs. Roxanna (Hazel) Adams, widow of Rev. James Adams, was born in Amherst, N. H., in 1817, and died in Candia, N. H., March 23, 1906, aged 89 years.

Aug. 4, 1840, she was united in marriage with Rev. James Adams, at Nashua, N. H., by Rev. Samuel Kelley. Two daughters were born to them, one of whom has gone to the better land; the other, Fidelia Adams, has cared lovingly for her mother. This daughter and two grandsons — children of the deceased daughter — revere the memory of mother and grandmother.

Mrs. Adams was born of God in her seventeenth year, was baptized by Rev. Lorenzo Dow, and united with the Methodist Episcopal Church in Amherst, N. H. She was an earnest Christian woman, faithful as wife and mother in her home and as pastor's wife among her husband's flock. Her religion, characterized by a sweet spirit, ever influenced others to more Christlike lives.

Death did not find her unprepared. Peacefully she passed from an earthly sleep to a heavenly rest. "Blessed are the dead who die in the Lord."

The funeral services at the home, March 26, were conducted by the writer and other clergymen. The burial service of the Order of Eastern Star was in charge of Candia Lodge, of which Mrs. Adams was the first matron.

On the following day the body of Mrs. Adams was laid beside that of her husband, in Concord, N. H., there to await the resurrection of the just.

IRAD TAGGART.

**Dennett.** — Mrs. Annie M. Dennett, wife of Capt. John Dennett, U. S. Revenue Cutter service, died at Baltimore, Md., Thursday, Feb. 8, 1906. She was the daughter of the late Henry S. and Ann W. (Fernald) Thompson, and was born at York, Me., Sept. 5, 1843.

She was married to Captain Dennett (at that time an acting ensign in the U. S. Navy), July 3, 1866, by Rev. John Collins. This union was a most happy one. Their attachment for each other, beginning in childhood, matured and deepened with the unfolding of life and character, to its natural culmination in marriage, and their wedded life of forty years was ideal in its complete happiness. There is one son — Dr. John Dennett, Jr., of Silverbell, Arizona.

The official duty of Captain Dennett called him to various parts of the country, and his wife accompanied him to every station, excepting two assignments on the Pacific coast; hence she enjoyed a large acquaintance widely scattered, but united in praise of her virtues and winning personality, and sorrow at her departure. Yet she always loved to return to her native town, and be amid the loved scenes and friends of youth. Her widening interests and relations in many different and distant cities never estranged her from the quiet, familiar life at the village where she and her husband had established a home to which to retreat whenever a respite from his duties permitted; a home, also, that will be recalled with tender recollection by many who have enjoyed its generous and gracious hospitality.

Mrs. Dennett was a member of the Methodist Episcopal Church at York Village, with which she united by profession of faith and baptism (also by Rev. Mr. Collins) at the age of twenty-one years. Her parents were members of the same church, their memory being closely linked with its initial history, and to it they gave their most loyal and cheerful support. Their only daughter was indeed brought up "in the nurture and admonition of the Lord," and knew no other course of action than firm

and unquestioning allegiance to the Christian faith. Contact with the world and its allurements, such as came to her lot in peculiar and varied form, never for a moment swerved her from her earlier decision, and she remained to the end a true and earnest believer, entering into rest in the joyous confidence of a glorious resurrection with the redeemed of the Lord.

In Mrs. Dennett's character and life there was a beautiful blending of traits not always found combined. She was courageous, tender and true. In crises in the lives of those nearest and dearest, they best know this who have been sustained and soothed by her brave and inexpressibly tender spirit and unwearied ministrations — the husband and son who mourn their loss with "exceeding bitter grief." Her ready sympathy and fine sensibilities were well balanced by the practical side of her character — her estimates of persons and affairs, which were uncommonly just and fair, seeming often to be based on an intuitive perception of qualities and values; and those most intimate were inclined to confide very much in her judgment. That it could be safely trusted was proved throughout the conduct of her life — in her earnest use of means for improvement in early and later youth, in every social relation, and in the most sacred and absorbing of all, as daughter, wife and mother. Artistic in temperament, she expressed that quality in surroundings of elegance and correct taste, yet entirely without vanity or pride in their possession; and in fine correspondence with her rare qualities of mind and spirit were beauty of person, grace of manner, and a delicate tact, all combining to win and hold friendship and affection in uncommon measure.

While loyal to her home church, and orthodox in her convictions, she was broad enough to see the good in all types of humanity. Her life has been truly a blessing to those around her, and her memory is and ever will be cherished and revered on account of her noble character and the beneficence of her pure and spotless life.

Interment was in the village cemetery in York, the funeral service being conducted by Rev. I. A. Bean, assisted by Rev. S. K. Perkins, pastor of the Congregational Church.

**Calderwood.** — Mrs. Mary A. Calderwood, the beloved wife of Samuel Calderwood, passed peacefully to her eternal reward, March 11, 1906, at her residence in Woodfords, Me., after a somewhat extended illness. Five weeks prior to her death, she was taken with what appeared to be a slight shock. At first there were symptoms that gave encouragement to the hope of her recovery, but these were followed by relapses that finally terminated in death, to the great grief of her family and many friends.

Mrs. Calderwood was a lady of quiet, unostentatious disposition, and manifested those sterling qualities that are evidenced in a Christian wife and mother. By her quiet, patient, and consistent life she endeared herself to all who knew her intimately, and her departure from this life has left a great void in the family circle.

Mrs. Calderwood was born in Bangor, Me., Oct. 23, 1835. She was the oldest daughter of Nicholas and Abigail Amelia Shaw, there being nine members of the family, five of whom survive — Mrs. C. N. Barham, of Woodfords, Me.; Marcellus Shaw and Willie Shaw, both of

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Gray, Me.; Sidney A. Shaw, of Knightville; and Mrs. Frank E. Osgood, of Lawrence, Mass. She was married to Samuel Calderwood, Jan. 1, 1863, by Rev. James M. Buckley, D. D., in Manchester, N. H. Of this union four children were born—Mrs. W. B. Marshall, Mrs. Carl N. Haskell, Herbert Calderwood, and Guy Calderwood, all of Portland, Me., who mourn the loss of a most devoted and exemplary mother.

In her latest testimony Mrs. Calderwood said that from earliest recollections she had feared God. She experienced the grace of God in early life, and became affiliated with Pine St. Methodist Episcopal Church, Portland, and subsequently became a member of Clark Memorial Church, Woodfords. The ministry of this affectionate wife, devoted mother, and beloved sister will be greatly missed, but she leaves behind the fragrant memory of a "virtuous woman who is a crown to her husband, and whose children rise up and call her blessed." She no longer ministers in the home, where she gave the service of a Christian wife and mother, but she waits to welcome her loved ones to the communion of the saints in the "house of many mansions," where pain and death, sorrow and sighing, are no more.

The funeral service was conducted by her pastor, and interment took place in Evergreen Cemetery. The earthly home will miss the ministry of this devoted sister, but the heavenly home by her departure becomes more divinely attractive. **GEO. F. MILLWARD.**

Upham.—Mrs. Adeline R. Upham, widow of Benjamin M. Upham, was born in Johnson, Vt., March 30, 1820, and entered into heavenly rest, on the morning of April 2, 1906, having lived a little more than 86 years.

So bright, cheery and beautiful was her life up to the last day, that she will be greatly missed by a large circle of admiring and loving friends. In the years of her strength she was very devoted to her church—always ready with a helping hand and sunny heart to do more than her part of the work and to bear her full share of all burdens. It was easy for Mrs. Upham to see the good in people and to hide human faults with her mantle of sweet charity. For more than half a century she had been a deeply interested reader of ZION'S HERALD. So accustomed had she become to finding therein much of her literary and spiritual sustenance, that it was regarded as one of the essentials of her daily life.

Leaning firmly upon the precious promises of God, she marched triumphantly "through the valley of the shadow," and, we cannot doubt, was accorded "an abundant entrance" into the eternal home of the glorified.

**M. S. KAUFMAN.**

Newell.—Mrs. Julia L. Newell died of paralysis, Dec. 29, 1905, at her home in Tavares, Florida, aged 68 years and 9 months.

She was the daughter of H. B. and Eveline L. Bumstead, of Monson, Mass. She was married to H. A. Newell, of Ellington, Conn., in 1860. Two sons remain with their father, to mourn their loss—F. W. Newell, conductor on the Norwich & Worcester Railroad, and C. H. Newell, editor and publisher of the "Lake Region," Eustis, Florida.

Mrs. Newell was converted at the age of ten years, and joined the Methodist Episcopal Church at Monson. She lived a Christian life, was always at the meetings, and always took part. Her voice was given to the Lord, for she sang in the choir for thirty-five years, and her voice held out to the last. Her trust was sure, without a doubt. Thirty-five years of her life were spent in Stafford Springs after her marriage, and ten years at Tavares, Florida. She was chosen to all the offices that could be filled by women in the church, and was secretary and treasurer of the church at Tavares and of the Y. P. S. C. Endeavor. She had taken ZION'S HERALD for forty-five years, and her husband had read it from his youth. **H. A. N.**

Taylor.—Joshua L. Taylor was born near Harbor Grace, Newfoundland, Sept. 15, 1846, and passed to his reward at Lisbon Falls, Me., Feb. 17, 1906.

He was of Wesleyan parentage, and, while a youth, was converted and became a member of that society. His early life was spent in his native town where, in 1882, he married Miss Mary N. Taylor. To them were born six children, all of whom are members of the church or Sunday-school. About seventeen years ago Mr. Taylor and family came to Lisbon Falls, where they united with the Methodist Episcopal Church, of which they at once became loyal and active supporters. Until his last sickness Mr. Taylor was a constant attendant at all church services, taking great comfort in the class-meeting. For a year he had been slowly failing. In December his condition became serious, and he felt that his end was near. Through the following months he with great patience awaited his release, during which time he was often heard to pray, "Blessed Jesus, Thy will be done!" He was conscious to the end, and with perfect peace he passed to his reward.

Mr. Taylor was a noble man, a loving husband and father, and in every respect a Christian. His influence will long be felt in the community and his memory tenderly cherished by all who knew him. The funeral services were held at the house, Monday, Feb. 19, Rev. G. D. Holmes, of Lewiston, a former pastor, officiating. **J. C. P.**

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## EVERYBODY MUST HELP

AS communication is opened with San Francisco, everything is found to more than justify the first reports of damage and loss, except that not as many were killed and injured as was stated. The number of the dead is carefully estimated not to exceed 300. The property loss is almost incalculable. It is stated that 300,000 people are homeless and must be fed. Eighty churches or places of worship are destroyed. Editor Bovard, of the *California Christian Advocate*, telegraphed, April 24 (after the *HERALD* had been sent to press):

"Two thousand five hundred acres of earthquake and fire destroyed San Francisco. Howard St., Central, First Church, entirely destroyed. All other Methodist churches badly damaged. Episcopal residence and Deaconess Home not much injured. San Jose church severely damaged. Santa Clara church entirely destroyed. Oakland, Alameda, Berkeley churches not much damaged. Not many fatalities among our people reported. Our churches are converted into relief stations. Two hundred thousand people homeless. Book Concern entirely destroyed; all covered by insurance. Bank will pay all deposits. Depository open in Berkeley. *Advocate* of last week destroyed; will appear next week. Employees safe."

A letter written by Rev. F. M. Larkin, D. D., of Grace Church, San Francisco, April 22, says:

"The calamity is indescribable. I send you just a word, as one cannot think about it without weeping, and we need our strength to work. Howard St. Church, Rev. A. C. Bane, pastor; Central Church, Rev. G. W. White, pastor; and old First Church, Rev. J. B. Chenoweth, pastor, are all destroyed. Fire came to within one block of Grace and parsonage, and stopped. The first night after earthquake we spent on the streets; the second, went to the hills surrounding with women and children. The episcopal residence is all right. Our church was damaged upstairs. This typewriter was not injured in my church study. Two fire lines, at times three miles in length, swept in opposite directions. I do not know as to the fate of the other churches. Greatest danger is water famine, and the difficulty of distributing food. I must go and arrange for distribution point in this division, of which I am chairman. Good-by. We hope for the best."

Bishop Hamilton very kindly sends copy of a letter from Miss Frances Battelle, Mrs. Hamilton's sister, written from San Francisco, and dated April 20:

MY DEAR BROTHER: I hope you got the telegram which Mr. Waltz [one of the representatives of the Book Concern] took over to Berkeley for us. Thank God, we are all well, and cheerful and comfortable! The fire came within a block and a half of us. Every one was moving away, and Dr. Filben [superintendent of the Chinese Mission] came over to help us. Emma [Mrs. Hamilton] decided to send the things out to Hamilton Church, which Dr. Reede [the pastor] came to offer. We sent three loads. The church was damaged by the earthquake, but, we hope, will not fall down unless there should be another shock. Our house was not severely injured; the chimneys fell, and the bookshelves were thrown down. Emma behaved splendidly, but of course the strain has been hard on her. We had much difficulty in getting a wagon. I stood in the middle of the street and simply held up every team until we got one. The fire was checked before it got to Buchanan Street, but the house was desolate, and Mr. Perkins came to ask us all up there, so we went. We have all slept in our clothes on mattresses on the floor in the parlor so as to get out if a bad shake should come. People in throngs have gone out to Golden Gate Park. With their goods and clothes—thousands of them—they say it is crowded. Now that the fires have apparently subsided, thousands are going down to the ferry to go to Berkeley. Mr. Waltz came over to ask us to go there, but we decided it was best to stay here. Last night we went up to high places in the park where we could overlook the whole situation. It was appalling—magnificently awful! A man told us that over fifteen square miles are burned. The banks are gutted, but they say the vaults are safe. All the finest and best buildings in the city are gone. Central Church, Howard Street, and probably Grace and First Churches, are gone, besides many other churches, all the theatres, and twelve or fourteen schoolhouses. All day and all night they have been blowing up the buildings, which has rather a frightful sound, but does some good. The courage, calmness and cheerfulness of the people who were burned out and homeless is wonderful. We have paid \$10 a load to have the household goods hauled away, but we have a little money, and will manage to get along some way. We are all well, and so far have plenty to eat. Helen and Julia [a niece] are standing it pretty well, but of course are very nervous over it all. We have no means of getting about the city, as no cars are running, and there are guards everywhere. We hope to have letters in a few days, but can get no telegrams. Will write again.

Lovingly,  
FRANCES.

These communications show that the devastation by earthquake and fire were so widespread and terrible that our great Methodism, to meet the awful need, must continue to pour out of its abundance without stint for many months to come. To simply state the tremendous necessity is enough to enlist the generosity of our people. Magnificently big-hearted is our church, as are the American people as a whole.

"The shock of an immense catastrophe,  
Earth rent, a city into fragments hurled,  
Fire urging, famine torturing the spent,  
Unsheltered fugitives—such things might be  
A fiend's work! Then, across the continent  
A mightier shock and thrill of sympathy;  
Flames of desire to help that higher curled  
Than those destroying ones—strong hands  
stretched out,  
Wealth poured like wine—these showed our  
coward doubt  
That Love—and, therefore, God—still rules  
the world."

The following unification of ways and means of help is heartily commended to our readers:

### Unifying Methods of Help

The committee appointed by the Boston Methodist Preachers' Meeting, Monday, April 23, to advise the best way to meet the special

needs of our people in California, would call attention to the following facts:

Many of our preachers have lost their parsonages and entire property, including their libraries. Because of the losses of their people, they will have no income, though their services will be more needed now than ever to locate, and distribute help to, the most worthy and most needy of their congregations, and to restore the missions among the Chinese, Japanese, Italians and other peoples speaking a foreign language. Money is needed immediately to restore the houses of worship and mission property, to provide food, shelter, clothing, bedding and household furniture, together with necessary living during rebuilding.

We, therefore, urge our pastors and people to take to their hearts this pressing need, and, as soon as possible, make an offering for these purposes. Contributions of money and notices concerning bedding and other supplies, may be sent to C. R. MAGEE, 36 Bromfield St., Boston, for distribution by the Methodist Relief Committee of San Francisco. We request that this be done in addition to the generous gifts which our people, co-operating with other citizens, already have made.

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We heartily endorse the above appeal, and earnestly urge our people to respond generously.

D. A. GOODSSELL,  
W. F. MALLALIEU.

### Along the Maine Coast

Summer is close at hand, and, as usual, it finds the Eastern Steamship Company fully prepared to accommodate the ever-increasing traffic which falls to every arm of the service. That has been the case every season since the consolidation, but now more than ever, owing to the extraordinary facilities provided, is the traveling public made to feel that its comfort, convenience, safety and entertainment are the first and foremost consideration. Commencing next Monday, a new schedule of sailings goes into effect on the International Division, which insures three trips every week out of Boston, for Portland, Eastport, Lubec and St. John, N. B., and three return trips as well. The magnificent steamships, "Calvin Austin" and "St. Croix" are commissioned on this division, and will leave alternately, from Union Wharf, Mondays, Wednesdays and Fridays at 8 A. M. The leaving time from St. John is Mondays, Wednesdays and Fridays, at 8 A. M. Direct service, Boston to St. John, will begin Monday, July 2, when "Governor Cobb," queen of the Eastern Steamship Company's fleet of flyers, the new and magnificent turbine steamship, will be in commission.

On the Kennebec Division the steamship "Ransom B. Fuller" has entered upon her season's excursions, leaving Union Wharf every Monday, Wednesday and Friday at 6 P. M., for Bath, Richmond and Gardiner, where connections are made with steam cars and electric for Hallowell and Augusta. The complete summer service on this division will go into effect on or about June 30. The handsomely appointed steamships "City of Bangor" and "City of Rockland" on the Bangor Division, as in the case of the International Division, start on their summer service next Monday. They leave Foster's Wharf daily thereafter (except Sunday), at 5 P. M., for Rockland, Camden, Belfast, Bucksport, Winterport and Bangor; for Searsport and Hampden on Mondays, Wednesdays and Saturdays; for Bar Harbor, Blue Hill and way landings, daily, except Sunday. Service on the Mt. Desert and Blue Hill divisions goes into effect on Tuesday, May 1, when the steamer "J. T. Morse" will begin making daily trips (except Monday), at 5 30 A. M., for Bar Harbor and all intervening landings.

Methodist churches on Cape Cod are co-operating in an attempt to let Methodist people know of the attractions and economies of that delightful region as a summer resort. Announcement (illustrated) sent on request.

REV. H. W. BROWN,  
Sandwich, Mass.